Our Church Abroad

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JESUS CHRIST THE HOPE OF THE WORLD

"Suffer the little children to come unto Me and forbid them not, for such is the kingdom of heaven."

OUR CHURCH ABROAD

The Foreign Missions of the Lutheran Church in America

EDITOR-IN-CHIEF
GEORGE DRACH, D.D.

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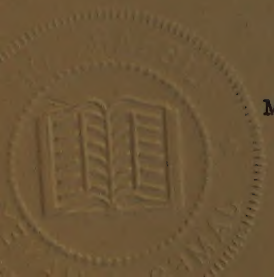

Made in the United States of America

FOREWORD

The Lutheran Church in America, despite its divisions into separately organized synods and general bodies, largely due to linguistic differences, is more of a unity than many who are outside of her membership seem to realize. She has an inner unity of faith and spirit, which is the product of her unwavering fidelity to the inspired Word of God as recorded in the Sacred Scriptures of the Old and New Testaments, her use of Luther's Small Catechism and her subscription to the confessions of the Lutheran Church.

In external matters her various parts do not express themselves in uniform similarity, and yet there are spheres of Church life and activity in which her inner unity manifests itself in unmistakable testimony. Foreign missions is one of these spheres.

OUR CHURCH ABROAD is one of the first fruits of the fellowship of common foreign mission interest and effort, which has been cultivated in the Lutheran Foreign Missions Conference of America.

After the World War all Lutherans in America felt the need of unity of effort for the benefit of the disabled and distressed Lutheran churches in war-torn Europe. Those whose primary interest was related to foreign missions determined to get together to discuss and plan how best to relieve the burdened hearts and helpless hands of brethren in Europe, who

saw their foreign mission fields stripped of missionaries and separated from their sources of supply at the home base, and were unable to do anything about it. As a consequence the Lutheran Foreign Missions Conference of America was organized in July, 1919; and although it has had no financial resources, it has been able to advise the National Lutheran Council, which secured funds to preserve European foreign missions, how best to administer the money devoted to the relief of these missions. This common service of love to brethren in the faith led to closer fellowship of missionary interest.

At the annual meeting of the Lutheran Foreign Missions Conference at Atlantic City, N. J., in January, 1923, Rev. Johan Mattson, Secretary of the Board of Foreign Missions of the Norwegian Lutheran Free Church, suggested that the Conference arrange for the publication of a book describing the history of foreign missions as carried on by the various Lutheran synods and general bodies in America. At the next annual meeting Secretary Mattson outlined the contents of the proposed book and the method of its production. A year later at the meeting in 1925, at Washington, D. C., immediately after the Washington Foreign Missions Convention, Rev. George Drach, D.D., was elected editor-in-chief, and it was agreed that each constituent Board should appoint its representative on the editorial committee, to carry the plan into effect. The following were appointed and, together with the editor-in-chief, constitute the committee: Rev. Professor Edward Pfeiffer, D.D., Rev. J. R. Birkelund, M.D., Rev. Professor A. Helland, Rev.

Fred. W. Wyman, Rev. F. Braun, Rev. Frederick Brand.

Under the direction of the editorial committee the material for this book has been gathered and organized, and is herewith presented for the information and encouragement of those who would like to know what the Lutheran Church in America has accomplished in foreign missions.

At the head of each chapter the reader will find the name of its author, who alone is responsible for the statements it contains.

May the publication of this book stimulate more earnest, zealous and active effort on the part of all Lutherans in America for the triumph of the truth and kingdom of the Lord, Jesus Christ, everywhere on earth, to the glory of God the Father, the Son, and the Holy Spirit.

GEORGE DRACH, *Editor-in-Chief.*

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OUR CHURCH ABROAD

CHAPTER I

LUTHERAN FOREIGN MISSIONS

GEORGE DRACH

The Protestant reformers of the sixteenth century, in Germany and Switzerland, France and Sweden, Scotland and England, lived in the greatest age of discovery the world has ever seen and yet, for various reasons, no effort was made by them and their immediate followers to spread the gospel beyond the borders of their own christianized lands. For over a century and a half the churches of the Protestant Reformation showed no interest in foreign missions and sent no missionaries to non-Christian countries. How may this missionary lethargy be explained in view of the fact, clearly demonstrated by subsequent history, that the principles of the Protestant Reformation inevitably lead to missionary activity?

The reformation of the Church was a stupendous task, calling for all the energy and attention of those who were engaged in it. Moreover, this task was so absorbing and far-reaching that it could not be completed within the limits of a few decades. Furthermore, foreign countries which were inhabited by non-

Christians, as far as they were being discovered and occupied as colonies of European governments in the sixteenth century, were under the control of Roman Catholic Spain and Portugal and, therefore, inaccessible to Protestants. In the seventeenth century, when the Protestant countries of Holland, Denmark and England were establishing their colonies in America and Asia, and the way was opening for the beginning of Protestant foreign mission work, the churches as such did not grasp the opportunity because they had failed to keep alive the compelling conviction of the common Christian obligation to preach the gospel in all the world. On the continent of Europe the Thirty Years' War (1618-1648) kept religious antagonism at fever heat and reduced the spiritual life of the churches to a low degree of vitality. At the same time the attitude of the theologians and leaders of the Church became openly hostile to foreign missions. Thus the theological faculties of Wittenberg and Jena misinterpreted the great commission of Jesus Christ by limiting its obligations and scope to the missionary efforts and writings of His apostles. The feeble voices and endeavors of the pioneer Protestant missionaries and missionary advocates of the seventeenth century were derided as outbursts of religious fanaticism. Prominent preachers spoke vehemently against foreign missions. The established Churches shifted their missionary responsibility to the shoulders of the rulers of European kingdoms, who were conducting colonial enterprises in America and Asia; and these rulers did practically nothing more than to provide the colonists with an irregular and unsatisfactory supply

of chaplains, a few of whom made earnest efforts to reach surrounding American aborigines or Asiatic non-Christians.

It is pathetic to read the ardent appeals of Justinianus von Weltz in 1664, see him sell all his goods in Germany and sail for Surinam in South America, solitary and alone, only to find a martyr's grave a few months after landing. It is disappointing to hear the philosopher Leibnitz arguing in favor of foreign missions, only to be ignored. It is distressing to read what Adrianus Saravia in Holland, as early as 1590, wrote concerning the missionary obligation of the Church, and to find that his appeals failed to disturb the prevailing lethargy.

Nevertheless, it is reassuring to observe that the principles of the sixteenth century Reformation were bound sooner or later to lead the Protestant Churches to see and to accept their missionary obligation. When once it had been clearly apprehended that the open Bible, which the Reformation restored and which the reformers translated into their respective vernaculars, is the Word of God for all peoples in their own tongues, that salvation by grace for any man implies salvation for every man, that the kingdom of God on earth is a kingdom without frontiers, then the Protestant Churches in every land of Europe and America with amazing zeal and marvelous success pushed forward and outward and onward all their lines of spiritual conquest until the ends of the earth had been reached. Today after two and one-quarter centuries of effort Protestant missionaries in almost all parts of the world are telling the good news of redemption

by Jesus Christ and are calling men of every race to come into the kingdom of heaven.

The World Missionary Atlas, which furnishes most reliable statistics, records 700 organizations having headquarters in North America, Great Britain, the continent of Europe, South America, Australia and New Zealand, which are carrying on the work of Protestant foreign missions. Their total income in 1923 was $69,555,148, of which $45,272,793 were received by societies having headquarters in the United States and Canada. The number of missionaries, including wives, reaches the impressive total of 29,188. Communicants and inquirers under Christian instruction, numbering 8,342,378, are reported for the 116 areas for which missionary statistics are given.

Beginning of Lutheran Foreign Missions

Lutheran foreign missions properly begin with the establishment of the Danish-Halle mission in India in 1705. Previous efforts on the part of individuals like Justinianus von Weltz in Dutch Guiana or Peter Heiling, who went to Abyssinia in 1634, were fruitless. Those of Lutheran rulers like Gustavus Vasa of Sweden, who sent Michael Gustavus Adolphus to preach to the Lapps of Northern Europe in 1559, were animated more by interests of state than by any intention to lift the Church to the plane of world-wide missionary endeavor. Even the Danish king, Frederick IV, was thinking solely of the inhabitants of his colony in South India when he arranged to send out Bartholomew Ziegenbalg and Henry Pluetschau. Yet he commissioned them to be missionaries

and not merely chaplains; and he appropriated 9,000 marks to finance this first Lutheran foreign missionary work. He and his court chaplain, Dr. Luetkens, were influenced by the German Pietists under the leadership of Philip Jacob Spener and August Hermann Francke at Halle. Ziegenbalg and Pluetschau had been trained in the Halle institution and Dr. Luetkens had applied to Francke for two qualified men to serve as Lutheran missionaries in India. They left Copenhagen on November 29, 1705, and reached Tranquebar July 9, 1706, after an ocean voyage around the Cape of Good Hope lasting more than seven months. Today one may make the journey from Denmark to India through the Suez Canal in less than four weeks.

German Pietism was the soil in which the first seeds of Lutheran foreign missions took root and received systematic and fruitful cultivation. This soil also furnished strength for the seeds of foreign missionary activity, which grew under Zinzendorf's inspiring leadership in the Moravian Church, whose foreign mission work was begun in 1732, when its first missionaries, Leonhard Dober and David Nitzschmann, set out for the island of St. Thomas in the West Indies.

The Danish Halle Mission

When Ziegenbalg and Pluetschau reached Tranquebar, India, they found the Danish officials of the colony more hostile to them and their work than the Hindu priests, but they endured and labored patiently and laid solid foundations for the Christian Church in India. Sitting down among the Tamil children in school they wrote like them in the sand with their

fingers to learn the vernacular. They opened mission schools and at once planned to translate the New Testament and Luther's Small Catechism. On May 5, 1707, ten months after their arrival, they publicly baptized five adult Indian servants of Danish masters. On August 14th they held the first service in the New Jerusalem church. The next year Ziegenbalg undertook his first extensive missionary tour in the kingdom of Tanjore and his reports of the friendly interest of the people, published at Halle, excited widespread enthusiasm. On October 17, 1708, he began his translation of the New Testament into Tamil, the first attempt made to give one of the peoples of India the Word of God in their mother tongue. Three German colleagues from Halle, one of whom was Gruendler, soon joined the first two missionaries. By this time interest in the new enterprise had been awakened in Europe, especially in England, and the Society for Promoting Christian Knowledge, established in 1698, began to receive and forward funds for the Danish-Halle mission in India. The Anglican Society for the Propagation of the Gospel (1701) also sent assistance in money and books and the East India Company offered to help the mission by conveying books and letters free of charge.

Ziegenbalg remained at work in India after Pluetschau returned to Germany in 1711, completed the Tamil New Testament, began to write a dictionary and started the first missionary printery in India, with a printing press donated and sent out by the English Society for Promoting Christian Knowledge. Feeling that he could best serve the interests of the

mission by returning to Europe, Ziegenbalg left Tranquebar in October, 1714. In Copenhagen he reported to the Mission Board (Collegium) and in Germany to the supporting constituency at Halle and in Wuerttemburg. Before returning to India he married Maria Dorothea Saltzmann, who "has the honor of being the first woman ever sent to a foreign mission field."

In England he was presented to King George I, who wrote to the missionary after his return to Tranquebar, in 1716, expressing satisfaction "not only because the work undertaken by you of converting the heathen to the Christian faith doth, by the grace of God, prosper, but also because in this our kingdom such a laudable zeal for the promotion of the gospel prevails."

In 1719, at the early age of 36 years, in the midst of abundant labors at Tranquebar, Ziegenbalg died, as at his request with the accompaniment of a violin those who stood at his bedside sang the German choral "Jesus Christ, My Sure Defence" (Jesus, meine Zuversicht). One hundred and thirty years later Dr. Alexander Duff visited the new church which Ziegenbalg had built in 1718, after the first structure had been swept away by the sea, and wrote: "I mounted the pulpit and with no ordinary emotion gazed around from this position, from which Ziegenbalg, Gruendler and Schwartz so often proclaimed free salvation to thousands in Tamil, German, Danish and Portuguese. At the end of the wings of the church on either side of a plain altar lies the mortal remains of Ziegenbalg and Gruendler, two men of brief but brilliant and immortal career in the mighty work of Indian evangelization. Theirs was a lofty and indomitable spirit,

breathing the most fervid piety." Ziegenbalg left 355 converts, a complete Tamil Bible and Catechism, a dictionary, a mission seminary for training Indian Christian workers and a number of mission schools. "Certainly," is Dr. Duff's verdict, "he was a great missionary, considering that he was the first, inferior to none, scarcely second to any that followed him."

From the Halle institution under Francke's direction the letters and reports of the missionaries in India were broadcasted in printed form. Bogatzky, under the inspiration of the spirit of Halle, wrote the first great missionary hymn: "Awake, Thou Spirit, Who Did'st Fire the Watchmen of the Church's Youth" (Wach auf, du Geist der ersten Zeugen). From Halle in the course of one hundred years no less than sixty missionaries went to India, among them that missionary star of the first magnitude, Christian Frederick Schwartz, whose remarkable work at Tanjore and in Tinnevelli won for him the full confidence of Rajah Serfojee and the sincere praise of future generations of missionaries. The rajah built a Christian church and parsonage in Tanjore, and when Schwartz died in 1798, this Hindu prince and the East India Company erected monuments to his memory. At the close of the century the Tamil Christian community numbered about 20,000. Then German rationalism undermined the work at the home base and the few missionaries who accepted the call to go to India were so saturated with this intellectual poison that they paid more attention in the field to the study of its flora and fauna than to the conversion and care of souls. The preservation of this first Lutheran foreign

mission was due to the interest and support of the English Church missionary societies, which also retained the larger part of the field. In 1840 the Leipsic Lutheran Missionary Society of Germany inherited a portion of the work and developed it with considerable success until the outbreak of the World War in 1914, when the Board of Foreign Missions of the Church of Sweden, which had furnished missionaries and funds for a number of years previous to the war, assumed full responsibility for the entire Leipsic mission field.

Other Foreign Missionary Pioneers

Soon after the Danish-Halle mission had made a good beginning, the mission college in Copenhagen turned its attention to two other fields: Lapland and Greenland. One of its graduates, Thomas von Westen, undertook three missionary journeys to preach the gospel to the Lapps in 1716-1722, and another, the Swedish missionary Per Fjellstroem, distinguished himself for his literary work among these northern people. Hans Egede, a Norwegian pastor, was sent to Greenland in 1721. He and his wife, Gertrude Rask, burned with zeal to convert the Eskimos, and their son Paul followed in their steps. Zinzendorf, who as a representative of the court of Saxony at the coronation of King Christian VI of Denmark had met in Copenhagen two Eskimos baptized by Egede, induced the Moravian Church to send out Matthaeus Stach and his cousin, Christian Stach, to Greenland in 1733, three years before Hans Egede left this field. Moravian missionaries continued to labor in Green-

land amid most discouraging privations until the work of evangelization was completed, and in 1900 the Moravian Church handed back its mission in Greenland to the Danish State Church.

Kiernander, a Swedish missionary of the Danish-Halle mission at Cuddalore, India, became the first Protestant missionary to Calcutta in 1758. For twenty-eight years he labored, making several hundreds of converts and building a church for his congregation.

The renewed spirit of adventure and discovery inaugurated by Captain Cook's journey around the world, his and others' interesting reports of unknown lands and peoples, the political upheaval of the French Revolution, the spread of a new humanitarianism and the rapid increase of trade and industry during the eighteenth century aroused the Protestant Churches of Europe and especially of England to new missionary endeavor. William Carey, the cobbler and Baptist preacher of Kettering, England, became the father of English missions when he established the Baptist Missionary Society in 1792, and the next year sailed for India, expecting great things from God and undertaking great things for God. There followed immediately the establishment of the London Missionary Society in 1795 and of the Church Missionary Society of the Church of England in 1799.

Foreign Missionary Societies in Europe

The influence of this missionary movement in England penetrated to the continent of Europe, where the Moravian Church consistently had cultivated the

spirit of missions. In North Germany a pious layman, von Schirnding of Dobrilugk, who had maintained close relations with the London Missionary Society, offered to furnish funds for the establishment of a mission school and secured the co-operation of Rev. John Jaenicke, pastor of a Lutheran church in Berlin, whose early association had been with the Moravian Church and whose brother served as a Halle missionary in India. Financial reverses forced von Schirnding to withdraw his active support, but others were interested by Jaenicke and English societies sent a few encouraging contributions. About eighty missionaries were educated in Jaenicke's mission school in Berlin, among them such outstanding pioneers as Karl Rhenius, who labored with great success in Tinnevelli, India, and Karl Guetzlaff, the first Lutheran missionary to China. Their appeals to Lutherans in America made a profound impression upon the missionary societies which had been organized in the General Synod in 1835 and in the Ministerium of Pennsylvania in 1836, and resulted in the sending of the first American Lutheran foreign missionary, Rev. Christian Frederick Heyer, M.D., to India in 1842.

Most of Jaenicke's pupils served under the London or the Church Missionary Society of England. After Jaenicke's death in 1827 and the closing of his school soon thereafter, the Berlin Missionary Society, organized in 1824, inherited the benefits of the missionary ardor created by Jaenicke and, in 1834, it sent out its first missionaries to South Africa. Before that, in 1822, the Basel Society had sent missionaries to the

Caucasus, and a little later, in 1827, it made an attempt to establish a mission in Liberia, but soon abandoned this effort in favor of the Gold Coast. The Rhenish Missionary Society began its independent existence in 1828. The Leipsic Society was established at Dresden in 1836, later moving its headquarters to Leipsic; the North German Society in the same year began at Hamburg, later going to Bremen; the Gossner Society in 1837 started its work at Berlin. The Hermannsburg Society owes its establishment in 1849 to the missionary zeal of Louis Harms, the Schleswig-Holstein Society in 1877 to the devotion of Pastor Jensen, of Breklum. The Neuendettelsau Society, organized in 1849, after co-operating many years with the Immanuel Synod of Australia in work among the Papuas of New Guinea, undertook independent work in a part of this field in 1885. The story of the co-operation of Lutherans in America with these and other German missionary societies will be told in subsequent chapters.

In Denmark the college of missions at Copenhagen failed to develop any mission work of its own, because it served primarily the interests of the state and of commercial companies in Danish colonies. Then, in 1821, the Danish Missionary Society (Danske Missionsselskab) was founded by Pastor Roenne as an attempt to popularize the work of foreign missions; but until recently this society made comparatively slow progress. Its missions are located in Madras, India, and in Manchuria. In 1867, H. P. Borrensen, of Denmark, and L. O. Skrefsrud, of Norway, established the Indian Home Mission to the Santals, now

known as the Santal Mission of the Northern Churches, which still draws some of its financial support from Danish and Norwegian churches in America.

The chief missionary society in Norway is the Norske Missions Selskap, founded in 1842 by Stavanger, whose missions among the Zulus in Natal, Africa, in Madagascar, and in the Hunan and Hupeh provinces of China have received considerable assistance from Norwegian Lutherans in America.

The first missionary society established in Sweden was the Svenska Missions Sallskapet, founded at Stockholm in 1835. In 1876 this society was absorbed into the Board of Foreign Missions of the Church of Sweden (Svenska Kyrkans Mission), whose fields now are in the Hunan province of China, in Natal, Transvaal and Southern Rhodesia, Africa, and in the Madras Presidency of India. An independent society, the Evangeliska Fosterlands Stiftelsen, which originated as an Inner Mission Society, began its foreign mission work in 1861 and conducts missions near the border of Abyssinia, in Eritria, and in Italian Somaliland, Africa, and among the Gonds of the Central provinces of India. The relation of Lutherans of Swedish ancestry in America to missionary societies in their mother country has been rather remote, because the Augustana Synod's interest was absorbed first by its co-operation with the General Council and then by its own missions in China and Tanganyika, Africa.

When Finland celebrated the 700th anniversary of its christianization in 1859, the Finnish Lutheran

Church Missionary Society was established with headquarters in Helsingfors. Until 1870 it sent its foreign mission contributions to the Rhenish Missionary Society and then it assumed independent responsibility for its present field in Southwest Africa. It now conducts a mission also in the Hunan and Hupeh provinces of China. The Lutheran Evangelical Association, established in 1873, sent a few missionaries to Japan before the war and has five there now.

There is a small Lutheran missionary society in Holland, which began a mission in the Batu Islands in the Netherlands Indies in 1882.

Beginnings of American Lutheran Foreign Missions

Like other groups of Protestant colonists in America, such as the Pilgrim Fathers in New England, led by John Eliot in 1630; the Mayhews, the last of whom passed away in 1806; the ardent Brainerd brothers, David and John, who as agents of the Scottish Propagation Society labored among the Delaware Indians until the American War of Independence; the Quakers and Moravians in Pennsylvania, who showed a fine missionary spirit in their relations to the Indians, the pioneer Dutch, Swedish and German Lutherans in New York and Pennsylvania also had among their number men who sincerely desired to give the gospel to the red men. Thus the Swedish minister at Tinicum, Delaware County, Pennsylvania, Rev. John Campanius, learned the language of the neighboring Delaware Indians in order that he might do missionary work among them, and translated Luther's Small

Catechism for them in 1660. All these sporadic efforts, however, failed to lead to a systematic organization of missionary work. Only after more frequent contacts with the Far East were established and its inhabitants were revealed as being in desperate need of the gospel, did the Lutheran Church in America, like other Protestant churches here, give more serious thought to the task of reaching the non-Christian world through organized missionary effort. The first foreign mission board of America is the American Board of Commissioners for Foreign Missions, organized in 1810 as an interdenominational effort. For a number of years Lutheran congregations in the United States sent occasional contributions to this board. The Central Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States, started in 1835 at York, Pennsylvania, was intended to be both a home and a foreign missionary society. So was the Society for the Propagation of the Gospel, which was founded by members of the Ministerium of Pennsylvania at Easton in 1836. In response to the appeals of Rhenius, after he became an independent missionary at Tinnevelli, India, the German Foreign Missionary Society, afterwards called the Foreign Missionary Society of the Evangelical Lutheran Church in the United States, was organized at Hagerstown, Maryland, in 1837. Contributions were forwarded to India, first to Rhenius and then to his son-in-law, Mueller. After the death of Rhenius the society called Rev. C. F. Heyer in 1840 to go as a missionary to India, but he objected to the society's affiliation with the American Board, resigned, and

offered his services to the society of the Ministerium of Pennsylvania, which sent him out in 1842. The story of the pioneer work of this great missionary will be told in the next chapter.

The foreign missionary societies of the General Synod and of the Ministerium of Pennsylvania continued their separate existence, but co-operated in the Telugu mission in India, until in 1867 confessional differences culminated in the withdrawal of a number of synods from the General Synod and their separate organization into the General Council of the Evangelical Lutheran Church of North America. Each of the general bodies, in 1869, constituted a standing board to take the place of the independent missionary societies. The field in India was divided, the General Synod taking the southern portion with headquarters at Guntur, the General Council occupying the northern part with headquarters at Rajahmundry. When these general bodies and the United Synod in the South were merged, in 1918, to form the United Lutheran Church in America, their foriegn boards also were merged and the fields in India were combined into one harmonious mission organization.

The general and the independent Lutheran bodies which co-operated with the General Council in foreign mission work before the merger or now are co-operating with the United Lutheran Church, are: the Augustana Synod, which has furnished missionaries and funds for the Telugu mission in India since 1878, and also has co-operated in the Porto Rico mission field; the Iowa Synod, whose co-operation in the India mission has practically ceased and whose foreign mission-

ary interest now is entirely consumed by its mission in New Guinea; the United Danish Church which, after a period of independent work in Japan, has combined its forces with those of the United Lutheran Church in the empire of the Rising Sun; and the Icelandic Synod, which supports in part one of its members as a missionary in Japan.

Concerning the organization of the foreign mission boards of Lutheran general and independent bodies and their work in non-Christian lands, the following chapters furnish a more or less detailed description. The statistics at the close of this volume record the imposing figures of all their foreign missionary efforts, showing that over $2,000,000 were contributed in 1924, and that 670 missionaries, including wives, are at work in 22 areas, in which there is today a total Lutheran community of 180,000 baptized members.

The following pages will contain frequent references to the dilemma of Lutheran missionary societies in Europe during and after the World War. Here it should be noted that, in addition to former German mission fields transferred to American Lutheran boards, there are a number which have been preserved by the National Lutheran Council, an organized agency of Lutheran general bodies and synods in America, which each year since 1920, by an annual expenditure of approximately $123,000, has served as the foster mother of the following missions: the Berlin Society's missions in the Canton and Shantung provinces of China; the Schleswig-Holstein Society's mission in and around Pakhoi, China; the Finnish

Society's missions in China and Japan; the Gossner mission in India; the Hermannsburg mission in South Africa; and to some extent the Leipsic mission in Tanganyika, East Africa, a part of which has been assigned to the Augustana synod.

Whatever adjustments concerning the care and control of former European Lutheran foreign missions finally may be made, the missionary leadership of the Lutheran Church in America now is acknowledged by the European societies. This lays a heavy burden of responsibility upon Lutherans in America, whose foreign missionary work has become so extensive since the World War as to include fields in India, China, Japan, New Guinea, Liberia, Cameroon, Madagascar, Tanganyika, Kurdistan, Siberia, South America and North America. The future history of American Lutheran foreign missions undoubtedly will record great achievements for the extension of the kingdom of our Lord and Saviour, Jesus Christ, in all the world, born of the holy resolve to do our full share as a Lutheran Church to fulfill His last command.

CHAPTER II.

UNITED LUTHERAN CHURCH

George Drach

INDIA

The First Foreign Missionary of the Lutheran Church in America.

The history of American Lutheran foreign missions begins with a name which will be honored as long as Lutherans do foreign missionary work. The man whose dauntless zeal and intrepid faith led him to volunteer at the age of forty-eight years to become the first foreign missionary of the Lutheran Church in America is Christian Frederick Heyer. Once while engaged in a conversation in India a Hindu priest desired to know the missionary's name. Being told that it was Heyer, the priest smiled and said, "I do not mean your office, but your name." Pointing to himself the priest continued, "I am an Iyer," which means a religious teacher. The missionary remarked that by a strange coincidence this was both his name and his office. Another play on words would make Heyer similar to higher; and that this man's missionary spirit and service moved on a higher plane than that of his contemporaries is evident from his remarkable career. His usual signature was C. F.

Heyer, but his full baptismal name is John Christian Frederick. He was born on July 10, 1793, at Helmstedt, duchy of Brunswick, Germany. Europe was then in a state of political turmoil subsequent to the rise and spread of revolutionary ideas and movements, which made the United States of America free and independent of England. The figure of Napoleon Bonaparte was emerging from the background of current events to shape the course of European history. Heyer was eleven and a half years old when Napoleon was crowned emperor of France. It is more than a coincidence, moreover, that the year of Heyer's birth corresponds with that in which William Carey landed on the soil of India, where forty-nine years later Heyer established the first foreign mission of the Lutheran Church in America.

Heyer's father was a master furrier in Helmstedt, and when his son, at the age of fourteen years, was sent to America, he was apprenticed to an uncle who operated a small hat factory in Philadelphia. Not making hats, however, but saving souls was to be his life work. He studied theology under the direction of Lutheran pastors in Philadelphia and then returned to Germany to complete his course at the University of Goettingen. He came back to the United States and was licensed by the Ministerium of Pennsylvania in 1817, at York, Pennsylvania. After he had served as a missionary in Crawford and Erie counties, Pennsylvania, with residence at Meadville, he accepted the call to a settled pastorate at Cumberland, Maryland, including outlying preaching points in a territory which extended eighty miles in one direction and

thirty-five in another. When he was ordained by the Ministerium of Pennsylvania at Lancaster in 1820, he was commissioned to investigate conditions in Kentucky and Indiana. He spent over three months on a tour of these states, traveling on foot and on horseback and covering a distance of 2,500 miles. In 1824 he became pastor of the congregation at Somerset, Pennsylvania. After periods of interruption, during which he served as an agent of the Sunday School Union and again as a home missionary in Southern Illinois, in Missouri, and at Pittsburgh, he twice returned to this pastorate, which to this day honors him above all its other pastors. While serving in Pittsburgh as pastor of Holy Trinity Church his wife died at Somerset in 1839. Interment was made in the cemetery at Friedens, near Somerset, where thirty-four years later his body was buried by her side. He did not marry again.

From Pittsburgh Heyer moved to Baltimore, after having accepted the call of the Foreign Missionary Society of the Evangelical Lutheran Church in the United States to serve as a missionary to India, in order to study medicine and Sanscrit at Washington University. Meanwhile he took charge of Holy Trinity Church at Fells Point. When Heyer declined to serve under the direction of the American Board, the Pennsylvania Ministerium's Society for the Propagation of the Gospel, to which he had applied for an appointment, published an appeal which not only stated that he had been called to establish a mission in India and that many Lutheran ministers belonging to other synods than the Ministerium of Pennsylvania

had signified their willingness to co-operate, but which also assured the Church that the establishment of this foreign mission would in nowise cause its promoters and friends to lose sight of dispersed and destitute brethren in the United States, especially in the distant West.

Heyer was commissioned at a public service in Philadelphia on Sunday, October 5, 1841. Ten days later he sailed from Boston and reached Colombo, Ceylon, after a sea voyage of five months around the Cape of Good Hope. From Tuticorin on the Coromandel coast he traveled by palankeen and bearers northward through the Tamil country, in which the Danish-Halle missionaries had been at work for over a century. The Telugus, among whom Heyer had been instructed to begin the American Lutheran mission in India, inhabit that part of the peninsula which extends northward from the city of Madras along the coast of the bay of Bengal almost as far as the Mahanandi river and far inland into the heart of the Dekkan, covering an area somewhat larger than that of Spain.

On July 31, 1842, Heyer reached Guntur, a large town eighteen miles south of the Kistna river, the government seat of the Guntur district. Here he found in Henry Stokes, Esquire, the collector of the district, an ardent friend and supporter of Christian missionary work, who already had begun a Telugu-English day school in the town. This school the collector at once placed in charge of the missionary, who added a number of purely Telugu schools of a primary grade. Heyer held regular Sunday and weekday services for the officials and employees of the East India Company,

and a Telugu service on Sunday for their servants and the pupils in his schools. In November, 1842, he opened the first girls' school with an enrollment of fifteen pupils. He also began a teacher's training class and several Sunday schools. At the close of his first year of work he baptized three adults and his schools numbered seven with ten teachers, 158 boys and 22 girls. In 1843 the Foreign Missionary Society of the General Synod decided to co-operate in the Telugu mission and the next year sent out Rev. Walter Gunn, a graduate of Gettysburg Theological Seminary and a member of the Hartwick Synod.

Meanwhile Heyer had been in correspondence with the North German Missionary Society, whose attention to opportunities for other missions in the Telugu country had been drawn by Rev. Wyneken and other friends in America. As a consequence this society, in 1843, sent out Rev. Louis P. M. Valett who, after conferring with Heyer, started work at Rajahmundry in January, 1845. Toward the close of the same year Valett was joined by two additional missionaries, Charles William Groenning and Ferdinand August Heise.

Leaving Gunn at Guntur, Heyer returned to the United States in 1845, and the entire responsibility for the new mission was assumed by the Foreign Missionary Society of the General Synod. After a lapse of two and a half years, during which he served St. John's Church in Biddle Street, Baltimore, Maryland, and completed his course in medicine at Washington University, Heyer went back to India in 1847, as the missionary supported by the Society of the Minis-

terium of Pennsylvania, and served for ten years. During this term he did his best work in the Palnad taluk, residing at Gurzala, where he found abundant opportunity to use his knowledge and skill as a physician as well as to do evangelistic and educational work. Here he began the first boarding school in the mission by taking a number of Christian boys into his home. Tours of fifty miles and more on foot frequently were made. "Sometimes," he wrote, "when I found no better shelter, I spread a blanket over the legs of my table to exclude the night air and slept beneath it as though it were a small tent."

The North German Missionary Society, on account of the disturbed state of political affairs in Germany, found it impossible to furnish enough money to provide for the support of its three missionaries and their work at Rajahmundry, and on January 1, 1851, transferred its mission to the Foreign Missionary Society, which already had increased its force to the number of four missionaries, including Heyer, Gunn, Martz and Cutter. Gunn died in 1851 and his place was taken by William E. Snyder. Valett resigned and returned to Germany. Heise and Cutter labored at Rajahmundry, Groenning and Snyder at Guntur and Heyer in the Palnad taluk. Luther's Small Catechism was translated into Telugu and a small edition was published at Madras. A conference of missionaries was organized at Guntur on January 31, 1853, and Heyer was elected president. At its second meeting a year later this conference expressed the hope that all Lutheran missionaries in India might soon unite in one general organization. The progress of the mis-

UNITED LUTHERAN CHURCH CONFERENCE OF FOREIGN MISSIONARIES, BOARD OFFICERS AND MEMBERS, AND REPRESENTATIVES OF THE WOMEN'S MISSIONARY SOCIETY. HELD AT THE LUTHERAN FOREIGN MISSIONS HOUSE IN BALTIMORE, MD., IN JULY, 1924.

BOTTOM ROW:—Left to right: M. P. Moeller, J. W. Ott, J. S. Simon, J. E. Byers, Eleanor Wolf Stewart, L. B. Wolf, Mrs. S. R. Kepner, E. K. Bell, George Drach, J. Frank Heilman, Amelia D. Kemp, Mrs. J. W. Richards, Harold Dunkelberger.

SECOND ROW:—Mrs. J. E. Byers, Mrs. James Reese, C. E. Norman, Mrs. Norman, Mrs. Thorlaksson, S. O. Thorlaksson, Dora Hahn, Miriam Treon, Mrs. Cope, George Cope, Mrs. Lape, E. A. Lape, Edwin Lape, Jr., Mrs. Aberly, John Aberly.

THIRD ROW:—George Rupley, Jr., George A. Rupley, Mrs. Rupley, F. W. Heins, Mrs. Heins, Mrs. J. R. Strock, Elizabeth R. Wilkins, Mrs. Armbruster, Jessie Thomas.

TOP ROW:—O. L. Larson, C. P. Tranberg, Ruth Swanson, C.S. Hayner, Edith Eykamp, Emma Johnson, Rose Brummer, Ethel Viele, J. M. Armbruster, Alfred Pfitsch, M.D., George Mynchenberg, Jr., M.D.

GRADUATES OF THE LUTHERAN THEOLOGICAL SEMINARY, RAJAHMUNDRY, INDIA, AND THEIR FAMILIES IN FRONT OF THE SEMINARY BUILDING AT LUTHERGIRI.

Seventeen men were graduated in April and ordained in October, 1924.

sion after ten years' effort is revealed in the following table of statistics:

Stations	Out-Stations	Communicants	Schools	Pupils	Teachers
Guntur	1	35	7	146	10
Rajahmundry	2	14	8	225	9
Palnad	10	36	7	85	6
Totals	13	85	22	456	25

Heyer became the resident missionary at Rajahmundry in 1855, and remained there until he returned on furlough to America in 1857. Before that all the missionaries except Groenning, at Guntur, had left the field on furlough; but Snyder almost immediately came back to take charge of the educational work in the mission after the Indian government offered financial aid to the mission schools; and Heise returned to Rajahmundry in 1858.

In Father Heyer, as he was and still is familiarly called, we have an incarnation of the inner unity of home and foreign missions. When he was not a foreign missionary he served in the home mission field. He returned from the task of converting Hindus to Christianity to the no less arduous work of preaching the gospel to scattered and neglected Lutherans in Minnesota. In St. Paul he reorganized Holy Trinity Church. Then he went to Red Wing, later to Stillwater, where he started St. John's Church, and finally to New Ulm, where a brick church was built and consecrated in 1860. Heyer was the leader in the organization of the Minnesota Synod and for ten years he held the office of president. He was the delegate of

this synod at the organization meetings of the General Council in 1866 and 1867.

During Heyer's absence from India the Telugu mission passed through a serious crisis. Snyder died of cholera in 1859, Heise resigned and left the field in 1862. Groenning returned to Germany in 1865, Long died of smallpox at Rajahmundry the next year and, no new missionaries having been sent to take their places, the only one remaining in the field in 1867 was Erias Unangst. Groenning, who had foreseen this dirth of missionaries, had turned to Louis Harms with an appeal for co-operation. The Hermannsburg Missionary Society of Germany, in 1865, sent out Rev. August Mylius. Instead of joining forces with the American Lutherans, however, the Hermannsburg Society preferred to start its own mission, and Mylius began the work of that society in India at Sulurpet and Nayadupet.

Unable to supervise the work both at Guntur, where he resided, and at Rajahmundry, one hundred miles away, and thoroughly discouraged because the Foreign Missionary Society failed to supply sufficient funds, Unangst requested the Church Missionary Society's missionary at Ellore to take charge of Rajahmundry and Samulkot. The Foreign Missionary Society not only approved his action but followed his further suggestion and offered the formal transfer of the Rajahmundry field to the Church Missionary Society of England.

Heyer was in Germany on a visit when he heard of these transactions and determined to preserve the Rajahmundry field for the Lutheran Church. After a

number of conferences with Groenning and others in Germany and Denmark, he hastened back to America with Hans Christian Schmidt, who had volunteered to accompany him to India. He arrived in time to lay the whole matter before the Ministerium of Pennsylvania at its meeting in Holy Trinity Church, Reading, Pennsylvania, in May, 1869. The unexpected appearance of its intrepid pioneer foreign missionary and his address to the synod created a profound impression. Protesting most earnestly against the transfer of the Rajahmundry field as a breach of contract, he pleaded for the continuation of work in that field by the mother synod, which had sent him to India as the first foreign missionary of the Lutheran Church in America and had supported him throughout his entire career as a missionary in India. He introduced Schmidt to the synod as a pupil of Groenning, who was willing to serve in India. Then, reaching the climax of his appeal, he called for a decision. Someone on the floor asked, "Whom can we send? To whom could we entrust this difficult task? Who will go for us?" Heyer arose, held up his traveling bag and said that he was ready to go at a moment's notice, if the synod wished it, even though he was seventy-seven years old and it would be his third journey to the Far East. Such confidence did they have in him that the synod immediately resolved to send him on ahead of Schmidt and Becker, who were to follow as soon as possible and be guided by him in the reorganization of the mission. Heyer lost no time and four days after the formal transfer of the field from the Foreign Missionary Society to the Ministerium of

Pennsylvania, he sailed from New York on his third and last journey to India, this time by way of the Suez Canal. He reached Rajahmundry on December 1, 1869. C. F. J. Becker joined him there in 1870, but died a few months after his arrival. Heyer carried on the work of reorganization alone, assisted by the Indian catechists, Tota Joseph and Nelaprolu Paulus, until Schmidt arrived in August, 1870, and Poulsen six months later. With two missionaries on the field, Heyer felt that his work was done and returned to the United States to report. After a brief period of service as house-father and chaplain of the theological seminary of the Ministerium of Pennsylvania in Philadelphia, Heyer fell asleep in Jesus on November 7, 1873, at the age of 80 years, 3 months, and 27 days. His Christian character, his missionary career, his varied and valuable service in the Church, distinguish Father Heyer as a faithful and zealous disciple of Jesus Christ, whose chief purpose in life, both in the home church and in the foreign field, was to do all that he could to fulfill the Saviour's last great commission to His followers. Under his inspiring leadership our Church made its first fair start in the work of preaching the gospel in all the non-Christian world. His name has become an incentive to Lutherans everywhere to aspire higher and higher, as time proceeds, toward the goal of doing their full share of service for the Christianization of the whole life of the world.

The state of the Telugu mission in India which Heyer founded, at the time of his final departure from the field in 1871, after nearly thirty years of pioneer

work, may be estimated from the following figures, those for the Rajahmundry section under the circumstances being unsatisfactory.

Fields	Missionaries	Christians	Indian Workers	Pupils in School
Guntur	3	2150	56	400
Rajahmundry	2	160	9	138
Totals	5	2310	65	538

Guntur Field Missionaries

The General Synod missionaries in the Guntur field and the General Council missionaries in the Rajahmundry field made slow but steady progress during the next two or three decades, the former moving ahead somewhat more rapidly because of their larger number, their better financial support by the home church and their more ambitious plans, especially in educational work. Unangst, after a furlough in America, returned in 1872, accompanied by John H. Harpster. Lemon L. Uhl joined them in 1873. Dr. Unangst spent thirty-eight years in mission service and retired in 1896. Like Heyer, he had some knowledge of medicine and used it to good advantage. Dr. Harpster spent his first term in the Palnad and during four years of service there he baptized 1,300 adults and children. Failing health forced his return to America; but after an interruption of seventeen years, during which he served pastorates in Hays City, Kansas; Trenton, New Jersey and Canton, Ohio, he went back to India, in 1893. From 1902 to the time of his death on furlough at Mt. Airy, Philadelphia, in 1911, he was a missionary in the Rajahmundry field under the direction of the Board of Foreign Mis-

sions of the General Council. Dr. Uhl, who served for fifty years in the mission field with distinguished success both in evangelistic and pastoral work in the district and as supervisor of the schools in Guntur, now is living in deserved retirement with his daughter at Cambridge, Massachusetts. By his untiring efforts on furlough in the United States in 1885, he succeeded in raising $18,000 for the erection of the Arthur G. Watts Memorial College building at Guntur. Before Dr. Uhl left India that year on furlough he handed over to Luther B. Wolf both the boarding and the high school for boys in Guntur; and Dr. Wolf in 1893 raised the grade of the high school to that of a junior college, affiliated with the Madras University. After a service of twenty-four years in India, Dr. Wolf, in 1907, became General Secretary of the Board of Foreign Missions of the General Synod.

Other ordained missionaries who served before the merger in 1918, but who died or left the field are, in the order of their arrival in India: A. D. Rowe, Charles Schnure, W. P. Schwartz, John Nichols, John Aberly, George Albrecht, N. E. Yeiser, S. O. Kinsinger, Allen O. Becker, E. H. Mueller, E. C. Harris and C. Kemner. Of these Dr. Aberly, after a service of 33 years in India, became Passavant Professor of Missions in the Chicago Theological Seminary, and is now Professor of Systematic Theology in the Gettysburg Theological Seminary. Dr. Albrecht is living in retirement in Germany. Dr. Becker is professor of missions in Wittenberg College and Theological Seminary, Springfield, Ohio, and Dr. Harris is pastor of the Lutheran Church in Sterling, Illinois.

The first single missionary to be sent to Guntur was Miss Kate Boggs. Almost immediately after her arrival, in 1881, she was compelled to return to America on account of failing health. Anna S. Kugler, M.D., the second woman missionary, who arrived at Guntur in 1883, has lived and labored in India with occasional furloughs for over forty years. She is the founder and supervising doctor of the Guntur hospital for women and children, one of the best mission hospitals in India today. In 1904 she received from the Viceroy of India the silver Kaiser-i-Hind medal in recognition of her outstanding service as a medical missionary, and several years later the bar was added by the Indian government as a further decoration. Miss Fannie M. Dryden arrived in India the same year as Dr. Kugler and served in zenana and school work among women and children for about ten years. Miss Susan R. Kistler served seven years, Miss Amy L. Sadtler six years and was then married to Dr. George Albrecht. The women missionaries in zenana, school and medical work in the Guntur field up to the time of the merger who have died or resigned are: Jessie Brewer, who rendered thirty years of splendid educational service before her death in 1924; Mary Knauss; Jeanne L. Rollier; Mary E. Lowe, who died on furlough in 1918; Elsie Reed Mitchell, M.D.; J. H. Wunderlich; Olga Brauer, R.N.; Tilda E. Nelson; Eleanore B. Wolf, M.D., second daughter of Dr. and Mrs. L. B. Wolf, who served one term of service as a medical missionary; Rebekah Hoffman, R.N., and Florence M. McConnel, R.N. Special mention in this

connection should be made of Katherine Fahs, R.N., who has been in active service in the Guntur hospital since 1894.

Rajahmundry Field Missionaries

Missionaries H. C. Schmidt and I. K. Poulsen labored patiently and hopefully side by side for seven years in the Rajahmundry field. After more missionaries came and more money was supplied the work made more rapid progress. Poulsen left India in 1888. Schmidt remained at his station for thirty-three years until 1903, when he retired to live at Kotagiri, where he died in 1911. The first missionary to represent the Augustana synod was Rev. A. B. Carlson, who reached India in 1879 and died at Rajahmundry three years later. The Augustana synod has furnished in all eighteen missionaries for this field, nine ordained men and nine women, of whom one man and seven women still live. At first the contributions of this synod were small, but at the time of its withdrawal from the General Council, in 1917, it was contributing $30,000 a year and has continued to appropriate this amount each year, as an evidence of its loyal co-operation. The other ordained men who served in the Rajahmundry field for longer or shorter periods but who have died or left the service are, in the order of their arrival in India: H. G. B. Artman, F. S. Dietrich, F. J. McCready, William Groenning, a son of one of the founders; E. Pohl, loaned for a while by the Breklum Missionary Society; E. Edman; C. F. Kuder, D.D., who devoted himself especially to the boys' boarding school at Rajahmundry; Paul Baeh-

nish; Rudolph Arps, who was forced to leave the field at the outbreak of the World War, because he was a citizen of Germany; H. E. Isaacson, D.D., who developed the work at Samulkot; E. H. Mueller, afterwards at Guntur; P. Holler; G. B. Matthews, A. S. Fichthorn; Fred. W. Wackernagel; Edward H. Trafford; Karl L. Wolters, who died at Rajahmundry in 1924; Oscar L. Larson, O. O. Eckhardt; T. R. Beussel; F. W. Schaeffer; I. F. Witting, and Edwin A. Olson, who died of smallpox at Rawal Pindi, India, in 1921.

With the advent of single women missionaries in 1890, a new era began for the work in the Rajahmundry field. The first to arrive were Agnes I. Schade and Kate L. Sadtler. The latter resigned after twelve years of service. The former has just retired after 34 years of service, during which she established and developed the girls' boarding school at Rajahmundry into one of the best institutions of its kind in the India mission field. Miss Charlotte Swenson, who was the first woman missionary representing the Augustana Synod, served in zenana work from 1895 to 1908, when she died at Rajahmundry. Lydia Woerner, M.D., the first medical missionary at Rajahmundry, served twelve years, established the hospital for women and children and then was forced to resign on account of failing health as a result of blood poisoning after performing an operation. Other women missionaries, who have died or left the service, are, in the order of their arrival in India: Martha Strempfer, who was married to Rev. W. W. Kennerly; Hedwig Wahlberg; Susan E. Monroe, who served 20 years at

her own expense and died in 1923, at Mt. Airy, Philadelphia, Penna.; Julia Van der Veer, M.D., who was married to Missionary Ernst Neudoerffer and died in India in 1907; Amy B. Rohrer, M.D., who was married to Missionary August Neudoerffer; Margaret C. Haupt, who was married to Missionary Oscar V. Werner; Anna E. Rohrer, now the wife of Rev. Ernst Neudoerffer; Virginia M. Boyer, who, after a term of service in the school for missionaries' children at Kodaikanal, met a tragic death when the steamship on which she was returning to India, in 1922, sank after a collision at sea off the coast of France.

It is not possible within the compass of this brief historical sketch to describe in detail the self-sacrificing and faithful work of all these missionaries; but what they accomplished under the blessing of God may be noted from the following table of statistics for the year 1918, the year in which the two India fields again were united in one mission:

Fields	Missionaries	Indian Workers	Christians	Pupils
Guntur	43	1019	59,343	14,345
Rajahmundry	31	642	26,037	12,000
Totals	74	1661	85,380	26,345

The Lure of India

That the first foreign mission field of the Lutheran Church in America should have been located in India is not surprising. Those who called Dr. Christian Frederick Heyer and his successors to go to India were influenced not only by the appeal which Karl Rhenius in India had addressed to Lutherans in America and the recommendation of the American

Board to choose the Telugu country, but also by the peculiar fascination which India for many centuries exercised on the minds of men. "From almost the dawn of history India has been the land of romance, the country of mystery, the lodestone of adventurers of every race," writes a gifted author, who describes the lure of India in the following paragraphs:

"Travelers who reached India brought back tales of its natural beauty, its ancient civilization, its walled cities, its marvelous temples and palaces, its rulers blazing with jewels at public festivals, until the wealth of India became proverbial. Because of their search after the fabled riches of a land, whose very sands were reported to be gold and diamonds, our own far greater and richer continent was discovered by Columbus.

"As a matter of fact the wealth of India is like her famed civilization and learning, evident only in spots, and chiefly on the surface. The rajahs are covered with jewels, but all the jewels belong to the rajahs; they add nothing to the prosperity of the country. The temples and palaces stand in accusing contrast with the wretched huts of the poor. The luxuriance of royal gardens brings no help to the thousands who starve to death whenever a rainless season occurs. The learning of the priests is more than balanced by the illiteracy of the outcastes.

"India is and has been through the ages a country of sharp contrasts. Here are people who worship sacred cows and monkeys but hold human life cheap as dirt. Here stands a costly memorial to a dead woman, the Taj Mahal, perhaps the most beautiful

piece of architecture in the world; and there on the highway toil living women, dragging burdens that would be heavy for beasts of burden. Here is a race that considers the gift of children as the most desired of all boons and a direct evidence of the favor of the gods, and yet is steadily destroying its own productive power by child-marriage and unchecked infant mortality. Here are temples to gods who unblushingly are fabled as the authors of crimes for which men would be sent to jail. Here is the worship of learning and literature, with an utter indifference on the part of the learned toward popular education. All of these contrasts have been hardened in the mold of centuries, and only within the last few decades has that solid mass of ancient custom began to break."

India, with a population three times that of the United States in an area about half as large, is an agricultural country with only four great cities and 700,000 villages. Into this mass of ignorant, diseased and superstitious hundreds of millions of human beings God has mingled the leaven of His gospel, which sooner or later is to permeate and transform the whole lump. How long it will take to christianize India no man can predict with any degree of certainty. According to the census of 1921 the total population, not including the island of Ceylon, was 318,942,480, of whom 4,754,079 were Christians. The Christians' gain is 22.6 per cent. during the census period of ten years, which is very encouraging. When we remember, however, that there are traditions concerning the Apostle Thomas as the first Christian missionary to India and concerning the missionary effort of Pan-

taenus of Alexandria, Egypt, in the second century, and of Thomas, bishop of Edessa, in the year 345 A.D., and note that there exists to this day a group of Syrian Christians in the native state of Travancore, on the west coast, numbering about one-fifth of the entire Christian population of the peninsula, who call themselves Thomas Christians, we are inclined to ask: "How long, O Lord, how long" will this mass of non-Christianity resist Thy gracious, saving influence! Nestorians carried on considerable missionary work in India, as well as in China, for many centuries. During the Middle Ages Roman Catholic missionaries from Europe, among whom Francis Xavier was the most conspicuous and zealous, made many converts; and there are today thousands of Roman Catholic missionaries and hundreds of thousands of adherents of the Roman Catholic Church in India. Without question, the Protestant missionary movement, inaugurated in 1705 by the Lutheran missionaries Ziegenbalg and Pluetschau and revived by William Carey in 1793, has made the deepest impression and promises the greatest and most far-reaching results for good in the peninsula. Among Protestant missions those of the Lutheran Church today form an important and influential factor; and of the eight Lutheran missions there, those of the American Lutheran Church among the Telugus now have the largest number of converts and occupy an undisputed position of leadership.

India Mission Fields

The India mission of the United Lutheran Church in America consists of two fields, as already noted,

separated by an intervening territory, in which the Church Missionary Society of England is at work, with Ellore as its main station. The Guntur field, so-called because the city of Guntur is the headquarters for the mission work, forms a part of the Madras presidency. This city also is the head station for the government of the Guntur district of the presidency. In it reside about two dozen English government officials and merchants with their families. In addition to our Lutheran missionaries a small number of Roman Catholic missionaries live in Guntur. The population of the city is about 48,000, of whom probably 8,000 are Mohammedans, 2,000 Christians and the rest Hindu. The city has several cotton and rice factories and is an important station on the Southern Maharatti railway, about 250 miles north of Madras and 30 miles west of the Bay of Bengal. The Guntur field extends to the north of the main station up to the winding Kistna river, to the west into the Palnad taluk (county), to the southeast as far as the shore of the Bay of Bengal, and to the south into the Cumbum and Kanigiri taluks. The eastern taluks of this field are irrigated and very productive, and the population is dense; the western or upland taluks have fairly good soil and produce good crops when the rainfall is sufficient; the southern taluks have poor soil and a comparatively scant population. The stations at which missionaries reside are, besides Guntur, Tenali, Chirala, Repalle, Narsaravupet, Sattenapalli, Rentichintala and Tarlupad. In and around these stations the mission work is done by missionaries and Indian Christian workers, throughout a territory as

large as thirteen American counties. The population of the field is over two millions, of whom seventy-five per cent. are Hindu, the rest being Mohammedans, Christians and Parsees. We must be careful always to distinguish between the designations: Hindu and Indian. The former designates the religion of the people as adherents of modern Hinduism, the latter their nativity or citizenship in India. Racially, the inhabitants of the Guntur, as well as of the Rajahmundry field, are Telugus or Andhras, as they now prefer to be called. The Telugus are classified as Dravidians, who are to be distinguished from the Aryans of North India by their darker complexion, longer heads, more irregular features and shorter statures. Closely related to them are the Tamils who live to the south, among whom the Danish-Halle missionaries began Protestant foreign mission work in India. The total Telugu population in India is 23,500,000, of whom approximately 600,000 are Christians.

As elsewhere in the country the caste system prevails among the Hindus in our Telugu mission fields. At the top of the social scale are the priests and their families, the Brahmins. The men of this caste as a rule are well educated and until recently have held almost all positions of intellectual, political and religious influence. The bulk of the population consists of Sudras, who are the landowners, artisans and merchants. At the bottom of the social scale are the Pariahs, also known as the Panchamas, untouchables and outcastes, who do coolie work as day laborers and own little or no property. The curse of this caste

system relates not so much to differences of occupation as to the rigid lines of separation drawn between the castes, which nothing in life or death removes. Up to the present time most of the Christians have come from sections of the despised class, in South India principally from the Malas (agricultural laborers and weavers) and the Madigas (tanners and leather workers), which accounts for the poverty and lack of initiative in the indigenous Church; but there are clear signs of improvement in their condition and in their ideals, which is due to some extent to the education they have received in mission schools and to their moral and spiritual advancement as disciples of Jesus Christ. Christianity has given them a status which otherwise they never could have attained and, especially since Mahatma Gandhi has espoused their uplift, their social and political rights have received more recognition. In recent years the gospel has been reaching also certain classes of Sudras. As thus it penetrates Indian society upward, the strength, influence, independence and self-support of the Christian Church will gradually increase.

The Rajahmundry field, like the Guntur field, has its fertile, irrigated, productive and densely populated delta and coast regions, its less favored hill country and its comparatively barren dry lands. The climate is tropical. The thermometer rarely falls below 65 degrees Fahrenheit during the three or four months of the cool season from October to February. In March winds from the south bring increasing heat until in May, the hottest month, the temperature rises to 115 degrees and more in the shade. The wisest course

GUNTUR, INDIA, HOSPITAL DOCTORS IN 1924.

Seated: Dr. Anna S. Kugler, Dr. Paru, Indian surgeon. Standing: Misses D. Joshua and Borges, Vellore Medical School Graduates.

MISSION VILLAGE SCHOOL EXAMINATION IN INDIA.

The Telugu Christian teacher brought his school children to the landing place of the missionary's house-boat. They were examined on the bank of the canal and each received a Bible picture card.

for Europeans and Americans is to escape the intense heat by taking a vacation in the hills, the most popular resorts for missionaries being Kodaikanal and Kotagiri. In June winds from the southwest bring rain-bearing clouds. The rainy season continues until the sun crosses the equator in September. After a month of practically no rain the northeast monsoon begins to blow and continues about a month with a varying quantity of rainfall. Tropical fruits and products abound in season in the rich land of the Godavery delta. Rice, sugar cane, tobacco, and cotton are extensively raised. The ordinary food of the people is rice or some form of millet. The monthly expenses of a family of middle class Telugus is fifteen rupees or about five dollars, though many of the poorer people live on half as much.

The pursuit of agriculture occupies the attention of the majority of the people. The instruments and methods of cultivation are very primitive. The ordinary plow of the native farmer is nothing but a crooked piece of hard wood pointed at the end with a sharpened iron bar. This is pulled over the ground by a pair of oxen until the soil has been loosened several inches deep. At the time of harvest the ripened grain is cut down with a sickle, trodden out by cattle in the fields, winnowed in the wind, and carried in baskets on the heads or shoulders of the farm hands to the places of storage or market. The majority of farm laborers are practically serfs in the employ of wealthy land holders called *zemindars*, or they are in financial bondage to unscrupulous money-lenders.

The home of the average villager is a mud-walled, thatch-roofed, earthen floored hut of one or two low rooms, in which frequently cattle, fowl and other domestic animals, as well as the members of a family, are housed. A few brass or earthen pots for cooking rice or storing water, and several mats, made of bamboo or palm leaves, spread on the floor to serve as beds, are the only furniture. As a rule children wear no clothing until they are three or four years of age. For boys scanty garments, made from the cheapest cotton fabrics, are provided. The usual garment of the women is a single piece of cheap, light material, which they learn to wind and drape around the body from the shoulders to the ankles. Wealth and position are indicated by the number and value of jewels and other ornaments, which are worn especially on festival occasions.

The lot of the woman in the Telugu country, as in all India, is deplorable. Many of them are uneducated drudges. Only the *nautsch* girls are educated, in order that they may provide entertainment. A woman has no social standing or religious destiny apart from her husband. The worst misfortune which can befall her is to remain unmarried. Matrimonial engagements are made by parents when their daughters are still helpless babes. The age of matrimony usually is twelve years. Child-widowhood occurs when the boy or man to whom the infant daughter is to be married, dies before the wedding takes place. For such unfortunate girls marriage is forever forbidden and prostitution often follows. The practice of secluding women in *zenanas* is not so common in South India

as farther north, but it is in vogue among certain Sudra castes; and the Mohammedan portion of the population, in some instances, has preserved the harem.

The Telugu language, enriched by Sanscrit and to a slight degree by Hindustani, Arabic, French and English, is musical in sound and elaborate in form. The vocabulary is enormous, abounding in synonyms and in terms of philosophical, pseudo-scientific, religious and voluptuous character; but it is practically destitute of words which can be used to express the spiritual conceptions and moral standards of the Christian religion. The greater part of Telugu literature is written in poetical forms.

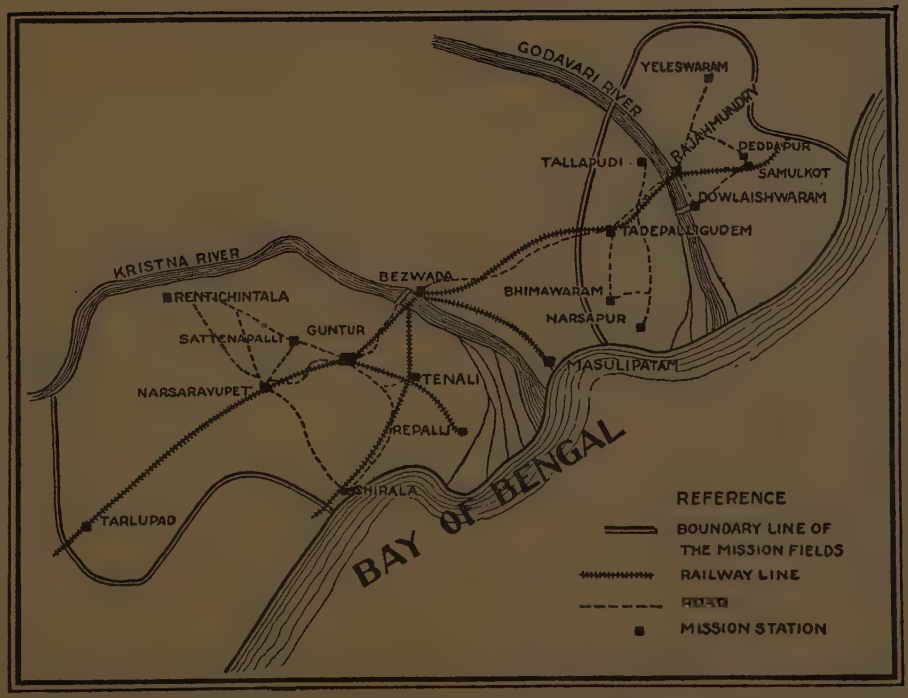
The original religion of the Telugus, as far as can be ascertained, was nature worship, coupled with animal worship, demon worship and hero worship. Many traces of animism still are to be found among them. The modern Hinduism, which they now practice, is in principle the worship of nature as such and as a whole, and of deified forces of nature in particular. The most popular gods are Krishna, an incarnation of Vishnu, whose worship allows licentious practices and obscene pictures; Siva, the destroyer, and his consort, Kali, goddess of disease, disaster and death; Ganesha, the elephant-headed god of good luck; and Hanuman, the monkey god. So numerous are the images worshiped that their number is said to exceed that of the population. Temples and shrines are to be found everywhere on hills, under trees, near springs or rocks, on the banks of rivers and ponds, by the side of roads, in the streets of the towns and villages. At-

tached to each temple and shrine is an attendant priest or priests, who receive the offerings of the people. Associated with this hydra-headed polytheism are the Buddhistic doctrines of illusion (maya), fate (karma), the transmigration of souls and the final absorption into the all-soul (nirvana). The absurd superstitions, the gross sensuality, the subtle dishonesty and the inhuman religious practices of modern Hinduism have left their indelible impression on the minds and lives of the people. The burning of widows on the funeral pyres of their husbands, hook swinging and similar barbarous practices have been prohibited by the British government; but practices no less repulsive, performed by the priests in public and by fakirs for gain, are everywhere in evidence. Thus a religious fanatic may be seen lying naked on a bed of sharp spikes or walking in shoes through the soles of which sharp nails have been driven, or eating revolting food, or holding up a withered arm, or suffering some other form of self-torture, done in order to gain merit in the sight of the gods and to secure alms.

Rajahmundry, the head station of the northern field, is the largest city in the Telugu country, having a population of 53,790. It is the ancient seat of an Indian rajah and always has been a recognized center of Telugu culture and literature. Situated on the left bank of the Godavery river, forty miles from the sea and 365 miles north of Madras on the railway from that city through Bezwada to Calcutta, it has become an important center of industry and commerce, the chief articles of trade being rice, tobacco, gall nuts and teak wood.

The territory covered by the Rajahmundry field extends from the shore of the Bay of Bengal inland along the banks of the Godavery river to the Rampa hills. It embraces approximately 5,400 square miles, which is somewhat larger than the state of Connecticut. This field is inhabited by more than three millions of Telugus. Two other missions occupy parts of this territory, the Canadian Baptists with headquarters at Coconada, and the Plymouth Brethren, whose center is Narsapur. Our missionaries have divided the field into districts, designated by the names of the towns in which they reside or by the names of the taluks in which they work, as follows: the Rajahmundry, Korukonda, Yelleswaram, Samulkot and Dowlaishwaram districts to the north and east of the Godavery river, and the Tallapudi, Tadepalligudem (Tanuku), Bhimawaram and Narsapur districts to the south and west of the river.

To the Telugus of the Guntur and Rajahmundry fields in India the gospel has been preached for nearly eighty-five years by the missionaries of the United Lutheran Church in America and by the Indian Lutheran pastors and teachers, who have co-operated with them in increasing number and influence, in order that the truth of Christ may triumph and His kingdom prevail among the Telugus. The missionary task will not be completed, however, until the Telugu Lutheran Church that has been established becomes a self-supporting, self-governing, and self-propagating Church.



MAP OF THE INDIA MISSION FIELDS OF THE UNITED LUTHERAN CHURCH IN AMERICA.
INDICATING ALL STATIONS AT WHICH MISSIONARIES RESIDE.
Masulipatam and Bezwada are stations of the Church Missionary Society, Anglican.

CHAPTER III.

UNITED LUTHERAN CHURCH

GEORGE DRACH.

INDIA AND LIBERIA, AFRICA

INDIA

"In union there is strength," is an adage, the truth of which has been demonstrated in the history of the India mission of the United Lutheran Church in America. Even before the merging of the general bodies in America into the United Church in 1918, the Guntur and Rajahmundry missions had cultivated a close relationship with each other as well as with other Lutheran missions in India. Beginning in 1895 the Lutheran missions in the Telugu country had held Joint Conferences at intervals of about two years, and in 1906 began to publish a joint magazine, *The Gospel Witness*. In 1908 the All-India Lutheran Conference was organized at Guntur as a representative body of all Lutheran missions and churches in the peninsula, and "The Gospel Witness" became the English monthly magazine of this larger conference. The All-India Lutheran Conference and its official organ have cultivated the spirit of Lutheran solidarity and the opportunities of Lutheran co-operation.

The Guntur and Rajahmundry missions co-operated

to a greater or less degree throughout their entire history along several lines of missionary work. A number of books of religious instruction were used in common by both missions; common courses of study and examination for Indian workers were pursued; several girls who had finished their studies in the girls' boarding school at Rajahmundry were sent to the high school at Guntur. At various times there was an interchange of missionaries, as when Dr. J. H. Harpster went from Guntur to Rajahmundry, or one of the women physicians from Rajahmundry for a while lived and labored in the Guntur hospital. When, therefore, the merger of the general bodies in America was completed, the missions in India were ready to join forces and unite. Of course it took some time to work out the details of reorganization. At a joint meeting of all missionaries in March, 1920, a constitution was prepared, which was approved by the Board of Foreign Missions, and thereafter the united mission functioned through the Council of the India Mission of the United Lutheran Church in America. In this organization of missionaries those in independent charge of work, both men and women, have equal rights and privileges. Those not yet assigned to independent work, who are still engaged in the study of the vernacular, and wives of missionaries not in charge of assigned work, are given the privileges of advisory membership. The chief functions of the Council are official correspondence with the Board, the preparation of the annual budget, involving the division of funds granted by the Board, so that each missionary

gets his equitable share for his district or department, the control of appointments and appropriations to inter-mission activities, the supervision of mission institutions of higher learning and mercy, plans for new work, for the inauguration of mission policies and for the development of established work. Under the direction of the Council an annual report is prepared for publication by the Board in America. An executive committee attends to urgent *ad interim* business. Standing and special committees consider and make recommendations concerning the specific phases of work assigned to them. Each missionary in independent charge of work supervises it according to rules and regulations which are the product of many years of accumulated experience and wisdom. The entire organization of the mission, as well as of the bodies related to it, is based on democratic principles.

It is natural, right and necessary that the administrative functions of the organization of missionaries should be transferred as rapidly as possible to the organized Church in the mission field. The Guntur synod, organized in 1917, has control of all pastoral work and of primary schools in the villages. The Rajahmundry synod, organized in 1921, to which as yet only the pastoral work has been committed, is fast developing its ability of self-determination. The day is not far distant when these two synods will form a united general body with largely increased administrative responsibility. The Council of the India Mission, as the missionaries' organization is called, at its meeting in April, 1925, expressed its willingness to transfer to the Indian United Church, when formed,

the following departments of work for independent administration: (1) elementary schools, (2) higher elementary, middle and training schools for men, (3) Bible and theological training schools, (4) erection of houses of worship, schoolhouses and workers' houses, (5) the annual examination of workers (6) publications pertaining to the work of the synod, (7) diaspora work, (8) budgets for work under the synod. The question of the transfer of certain parts of the women's work to the United Church in India also is under consideration.

The assumption and development of administrative responsibility in an organized Indian Church is intimately connected with the training of native ministers and with the organization of self-supporting congregations served by Indian pastors who have been called by them and whom they recognize and support as their spiritual teachers and shepherds. Within recent years the number of Indian pastors has been considerably increased. In 1919 there were 24 and the number of Indian workers of all grades was 2,400; in 1924 there were 45 pastors and 3,365 workers. Only three Indian pastors were in charge of self-supporting congregations in 1924, the others serving in various capacities under the supervision of missionaries. The different grades of workers in the mission are as follows: school teachers, men and women teaching village primary schools; Catechists, who are responsible for religious work among Christians and others in one to four villages; evangelists, who devote the major portion of their time to work among non-Christians; school supervisors, qualified men who superintend edu-

cational work in a number of schools; and supervising catechists, who are assistants of the missionaries in their district work. Among the Indian workers are about 200 Bible women, who teach the Bible and catechism, Christian hymns and lyrics in home and mission institutions. The foreign missionaries, including 35 wives, in 1924, numbered 110.

The Christian community in the India mission of the United Lutheran Church now numbers 121,000; but these numbers soon will be out of date because each year, for several years past, the net gain in membership has been about 6,500, and it will steadily increase as the number of efficient Indian workers is multiplied. Moreover, significant progress has been made among the lower classes of Sudras.

Departments of Mission Work

In order that we may understand how the Lutheran Church in our Telugu mission fields has reached its present stage of development, we need to review the progress of the work in its various phases and forms.

From the beginning the evangelistic, pastoral and district missionary activity has been associated with educational efforts in mission schools, and both of these lines of endeavor have been followed with special reference to the establishment of an indigenous Church. Wherever a few Christians could be gathered and kept together as a congregation, regular preaching services and weekday meetings for the study of the Word of God and prayer were conducted either by the missionary or by some Indian worker. The mission now reports 1,303 congregations in 1,745

towns and villages, having 49,000 adult communicants. Their common interests are administered by congregational church councils, which co-operate in representative field church councils, heading up finally in the organized Indian synod. Thus the spiritual care of souls, the development of Christian life and the discipline of the congregations are maintained. Increasing emphasis is being laid on offerings for the support of the congregations, for benevolence and missionary work. In 1924 the benevolent contributions of the Indian Christians amounted to Rs. 52,000, or about $17,000, while offerings in kind, consisting of rice and other food products and fruits, were valued at Rs. 10,500, or about $3,500. Other cash receipts, which included government grants for schools, students' and medical fees, reached the sum of Rs. 262,000, or about $87,500, making a total income on the mission field amounting to $108,000.

The number of mission and church buildings erected has increased rapidly during the past few years, so that now there are thirty bungalows for missionaries, fifty-five churches, 750 prayer and school houses, one college building, five high school plants, forty dormitories, called hostels, seven hospitals, as many dispensaries, and 430 workers' houses. The value of this mission property is approximately one million dollars.

The non-Christians in the mission field are reached with the gospel not only through the appointed church services which some of them attend, and the mission schools in which their children receive Christian instruction, but also through special efforts on the part of evangelists and missionaries, when they go from

place to place on their tours. Street preaching in towns and villages is constantly carried on, and Bible women also do effective village work. The usual methods of evangelistic work for reaching non-Christians are: to have a group of Indian workers sing a few hymns and lyrics, often accompanied by one or more musical instruments, or to set up a stereopticon in the evening and show Bible pictures, in connection with which Bible stories are told and the gospel is preached. During the celebration of the Diamond Jubilee, first in the Guntur field in 1917 and then in the Rajahmundry field three years later, extensive tours were undertaken with selected bands of missionaries, Indian pastors, catechists, evangelists, Bible women and other workers, who spent several weeks traveling from village to village, everywhere preaching to large and interested audiences.

The so-called zenana work is a combination of evangelistic and educational work, conducted under the supervision of women missionaries by Indian women, who visit homes in which women and children are instructed in Christianity and in useful occupations. Our Indian Bible women, including those in the hospitals and dispensaries, teach thousands of women and children. Two afternoons a week usually are devoted to each home, with a varied schedule of instruction, which includes, besides Bible instruction, short periods in reading, arithmetic, geography, fancy work, plain sewing or some other helpful occupation. This kind of work was inaugurated by wives of missionaries early in the history of the mission. Later it was placed in charge of single women sent to the field for that purpose. Its success depends entirely upon

the number, character and efficiency of the Indian women who are trained for the work. The training school for Bible women in Guntur is the Mangalamandiram (House of Blessing), of which Miss Jessie Brewer was the efficient manager at the time of her death in 1924. In Rajahmundry the proposed Charlotte Swenson Memorial Institution, now being erected with funds furnished by the Augustana Women's Missionary Society, will include a department for the training of Bible women.

Mission Schools

The educational work of the mission begins in the village primary school, an Indian adaptation of the parochial school, in charge of an Indian Christian teacher. The village school is supported in part by government appropriations and is under government supervision. Fees are paid by pupils in all schools except the village elementary schools. Besides the secular subjects, instruction is given daily in the Bible, the catechism, Christian hymns and lyrics. Lyrics, as distinguished from hymns, are songs set to India tunes. The primary schools are co-educational and are taught by either a male or female Indian teacher, the former preponderating in number. At the close of the year 1924 the number of pupils in mission primary schools was reported as follows: Christian boys, 8,421; non-Christian boys, 9,059; Christian girls, 6,475; non-Christian girls, 4,715. Christian boys and girls who wish to continue their studies beyond the primary grades are taken into higher elementary or middle schools at mission stations, with which dormitories, called hostels in India, are connected. The girls

who are received into central boarding schools at Guntur, Chirala, Repalle, Narsaravupet, Rentichintala, Sattenapalli, Rajahmundry, Samulkot and Bhimawaram constitute a somewhat smaller number of pupils than the boys in similar schools. It is much easier for a boy to continue his education in the middle and higher schools than for the girl, because marriage for the non-Christian girl at twelve years of age means the end of all opportunity for study. Nevertheless, there are 368 Christian and 155 non-Christian girls in the mission boarding schools, and twenty-eight Christian and four non-Christian girls are in the high school department of the Sylvanus Stall Girls' School at Guntur. Four Christian girls attend the Bhimawaram high school in the Rajahmundry field. Now and then a girl aspires to a college education, which is provided in the inter-mission Women's Christian College at Madras. Those who study medicine attend the Women's Medical School at Vellore, another inter-mission institution.

The Girls' Boarding Middle and High School at Guntur, called the Sylvanus Stall School because Dr. Stall contributed much of the money for the erection of the buildings, has had a remarkably successful history. The Girls' Central Boarding School at Rajahmundry is the result of thirty-five years of faithful and efficient service on the part of Miss Agnes I. Schade.

From the boarding higher elementary or middle schools at the various stations, which are under the general supervision of the resident missionary, approved boys who desire to continue their studies are sent to the nearest mission high school. In the

Rajahmundry field high schools for boys are located at Peddapur, with an enrollment of 159 pupils, and at Bhimawaram, with an enrollment of 209. The Guntur high school for boys enrolls 378 pupils. Two higher grades, in which there are 271 students, correspond to the freshman and sophomore classes of college. The need for completing the college course in a mission institution and the opportunity of combining the college departments of our Guntur junior college and of Noble College at Masulipatam, a Church Missionary Society institution, led to a plan for a united Christian college for the entire Telugu area. On the invitation of the Andhra Christian Council, a representative body of missionaries and Indian Christians from the Telugu or Andhra country, the United Lutheran Church in America now is engaged in an effort to secure $300,000 for the proposed Andhra Christian college, for which the Church Missionary Society has pledged a contribution of Rs. 50,000, or about $17,000, for capital expenditure, and the support of two college professors, and the Wesleyan Methodist Missionary Society of England has pledged the support of one professor. Other boards and societies having missions in the Andhra country sooner or later are expected to co-operate. The government of India will make appropriations for this college both in regard to buildings and running expenses, in accordance with its usual policy of granting one-half for capital expenditure and a similar proportion for current expenses. Until the new college can be established, Noble College at Masulipatam, of which Rev. J. Roy Strock, D.D., is principal, is serving temporarily as a

United Christian College. Rev. Hiram H. Sipes is principal of Guntur College.

Inasmuch as most of the Indian Christian workers are employed as teachers, Normal Training schools for men and women, called in India training schools for masters and mistresses, are conducted at Guntur and at Rajahmundry. Because the ultimate purpose of the higher educational work of the mission is the training of Indian Christian leaders, with special reference to an increasing supply of qualified Indian pastors, the culmination of the mission's educational work is reached in the theological seminary. A first class institution of this character still remains to be established and plans have been under discussion for many years to found a United Lutheran Theological Seminary, in which most of the subjects will be taught in English, and in which, therefore, Lutheran students from all language areas may receive theological instruction. At Guntur and Rajahmundry Junior Bible Training schools have been and still are conducted for catechists and evangelists, who are unordained lay preachers. Rev. C. R. Gopal, B.D., is in charge of the Guntur Bible Training School. Since 1920 a three years' course of systematic theological instruction has been furnished for the entire mission at Luthergiri (Hill of Luther), near Rajahmundry. Thirteen graduates of this theological school were ordained at Rajahmundry in April, 1924, and were then assigned to various fields and departments of labor. The present number of theological students in both the junior and senior classes is eighty-three. The missionaries who are serving as theological teachers at Luthergiri are Rev. Ernst Neudoerffer, Rev. J. E. Graefe, and,

until his death in 1924, Rev. Karl L. Wolters. Their Indian colleagues are helping them to train an increasing number of men, qualified to serve as spiritual leaders of the Church in the mission field.

Mission Industries

An interesting phase of educational work in the mission, which is growing in importance, is that of industrial training. It always has been felt that this kind of training should be given in addition to the prescribed curriculum in mission boarding schools, and more or less successful efforts in a desultory way have been made in this direction from the beginning. More recently farm schools, industrial training schools and vocational middle schools have been discussed as desirable. In the interest of their economic development the mission assists Christians to receive government grants of land through co-operative societies.

There are mission printeries at Guntur and Rajahmundry, in which Christians are employed, also bookstores at both stations. Dr. Victor McCauley supervises the industrial instruction given in connection with the Guntur Orphanage and the Training School for Masters, over which he and Mrs. McCauley exercise supervision. Dr. McCauley, who has rendered efficient service as chairman of the building committee, manages the carpenter shop, in which instruction is given in drawing, modeling and furniture making.

The largest industrial work done in the mission is that of the lace industry, under the direction of Miss Charlotte B. Hollerbach in the Rajahmundry field and Miss Alice Nickel in the Guntur field. The beginning of this industry dates back as far as 1878, when the

first lace made by the older girls of Mrs. H. C. Schmidt's sewing classes was sent from Rajahmundry to Philadelphia. In 1904, Mrs. J. H. Harpster introduced the industry in the Bhimawaram district. In 1921 it reached the point of self-support, giving employment to nearly 1,000 women. Those who have learned the art of lace making carry it on in their homes, from which the lace is collected each month. The lace makers are selected as far as possible according to their need of support, preference being given to widows, cripples, orphans, and mothers of children whose husbands are not earning enough to support the family. The sale of lace in America, under the direction of a committee of the Women's Missionary Society, has a distinct educational value as well as a profitable income.

Mission Hospitals

Medical mission work was begun in the India mission by Anna S. Kugler, M.D., who arrived on the field in 1883. During the year 1884, Dr. Kugler treated 276 patients in the home in which she lived and 185 in their own homes. While Dr. Kugler was waiting and pleading for suitable buildings for her medical work, the mission rented a number of houses in Guntur for use as dispensaries. Early in 1893 a mission dispensary building was completed and occupied and four years later the fine hospital plant at Guntur was erected, to which later additions were made, so that now it includes a main building, a maternity and operating block, children's ward, chapel and nurses' home. In 1924 the hospital staff, besides Dr. Kugler, consisted of two Indian women doctors, graduates of the

Vellore Medical School; two missionary nurses, Indian nurses, assistants and employees. The in-patients treated in the Guntur hospital numbered 2,000 and in dispensaries 11,575.

A missionary's wife has described the need of medical mission work as follows: "In India there is general ignorance and neglect in regard to the treatment of disease, and incalculable harm is done by malpractice. Severe diseases, such as cholera and smallpox, are attributed to the displeasure of angry gods and goddesses, who must be appeased. Elaborate and absurd ceremonies are performed, in the midst of which very often the patient dies. The native doctors hoodwink the people into believing in their powers to cure, and they do know the properties of a few drugs and herbs. But they have no knowledge of sanitation and preventive medicine, and they have no scruples about inventing the most cruel and outrageous treatment for sick persons, who place themselves in their care. It is a common thing for a native doctor to burn the flesh of a patient over the spot where pain is located. The patient suffers intense agony and the original pain is not removed. The flesh around the burn mortifies and gangrene sets in. Red pepper often is used in inflamed eyes, boiling oil is poured into open wounds, and mercury, which is very harmful in its effects, is an ordinary prescription. How closely superstition and disease are related in India may be seen in the common use of charms worn to ward off certain diseases. The helpfulness of the people is shown by their calm resignation to 'fate.' The Indian government has established hospitals and dispensaries in the large towns, and they do a great deal of good.

Their sphere is limited, however, and the women of the country are slow to take advantage of them."

The Guntur Training School for Nurses, under the supervision of Miss Katherine Fahs, who reached the field in 1894, has graduated over fifty Indian and Anglo-Indian nurses. Trained Indian doctors, also, both men and women, are now taking their places by the side of the American and European doctors in our mission hospitals and dispensaries.

At Rajahmundry the medical mission work was established by Lydia Woerner, M.D., who, three years after her arrival in 1899, opened a dispensary in a rented house, and in 1911 completed the hospital buildings, which were erected by the Women's Missionary Societies of the Augustana Synod and General Council. Since 1915 this hospital has been in charge of Dr. Betty A. Nilsson, who reported in 1924 as many as 1,317 in-patients treated and 7,800 patients at the dispensaries. Missionary nurses in this hospital also have conducted a training school for nurses.

A third mission hospital for women and children was established in Chirala by Mary Baer, M.D., who, after a dispensary had been opened there in 1906, moved to Chirala from Guntur. The first hospital building was erected in 1910. The number of patients reported in 1924 was 5,300.

At Rentichintala the mission established a general hospital in 1920 and three years later a similar institution was founded at Tarlupad, where buildings now are being erected. Dispensaries are conducted also at Durgi, Nidadavol, Kotapad, Ravendrapad, Parvatipur and Salur. The total number of patients treated in these mission hospitals and dispensaries reached the

impressive figure of 48,950 in 1924. It should be noted in this connection that hospital and dispensary work has its distinct evangelistic value. Bible women are constantly at work in the hospitals and dispensaries for women and children. Much is being done, also, by the distribution of Bibles, parts of the Bible and other Christian literature. Few leave the mission hospital without some portion of the printed Word of God, for which they usually are willing to pay a small fee.

The Jeypore Field

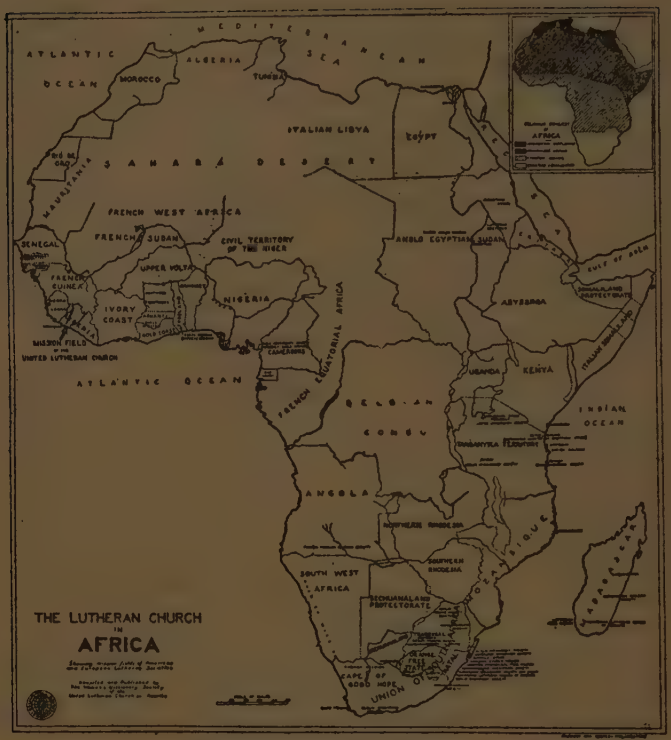
When in 1914 the World War began and German missionaries were forced to leave their stations, the Schleswig-Holstein Missionary Society at once turned to the Rajahmundry mission for assistance, with the view of preserving its mission work in the Jeypore field through the service of American Lutheran missionaries and the contributions of their home constituency in America. The Board of Foreign Missions of the General Council and, after the merger, that of the United Lutheran Church in America, assumed full responsibility for the Jeypore field, with the understanding that as soon as the way opened for the German missionaries to return to India, this field would be restored to them. More than ten years have passed since the war began and more than seven years since the armistice was signed, and still this field remains under the care of the United Lutheran Church, which has spent over $250,000 for its preservation during this period. At first one of the Rajahmundry missionaries, Rev. Ernst Neudoerffer, periodically visited the Jeypore field; later several became

resident missionaries at various stations. In 1924 seven ordained missionaries and two single women missionaries were stationed at Jeypore, Kotapad, Koraput, Parvatipur and Salur. Two of the married ordained men are returned former Schleswig-Holstein society missionaries, Rev. Anders Anderson and Rev. Hans Toft, who as citizens of Denmark and representatives of the North Schleswig constituency of the Schleswig-Holstein Society, were allowed by the British government, in 1924, to go back to India in the service of the Board of Foreign Missions of the United Lutheran Church. It is expected that in 1926 the British government will restore to the German missionary societies the privilege of resuming work in their India mission fields, and then a part or all of the Jeypore field will be returned to the Schleswig-Holstein Missionary Society.

The United Lutheran Church in America has assisted also the Gossner Autonomous Lutheran Church in Chota Nagpur by giving, since 1920, the service of several of its missionaries in India to supervise the work among the Kols. Those now resident at Ranchi are Rev. and Mrs. Isaac Cannady and Rev. and Mrs. Oscar V. Werner, who will be withdrawn as soon as possible after the Gossner Missionary Society of Germany has been allowed to resume charge of this important field. The National Lutheran Council of America has furnished funds for its preservation since 1920.

Liberia, Africa*

Liberia, a little patch of country about the size of the state of Ohio, is situated on the west coast of Africa. It is the only negro republic in the world.



It was founded as an asylum for freed slaves. In the early part of the nineteenth century most of the negroes in North America were slaves, dependent for everything on the white man who owned them. A few were set free by well-meaning masters or pur-

* Some of the material and language of this part of the chapter has been taken from the story of the American Lutheran Mission in Liberia, written by Augusta Shaffer Pohlman and Margaret R. Seebach, published as a pamphlet by the Women's Missionary Society of the United Lutheran Church in America. (See Bibliography.)

chased their liberty at great sacrifice. Their lot was deplorable. They were not accepted as equals either by the white man or by their fellow black men. Their labor was valued at a discount; their ignorance and poverty made life a pitiable struggle. In the American life of that day, previous to the Civil War, there was no place for free negroes. To men of thoughtful mind it appeared that the negro would be better off on his native continent, and colonization societies were formed in Washington, Philadelphia, New York and Boston for the purpose of securing in Africa a home for freed slaves and captured Africans who were taken from slave-traders by American warships.

In 1820 a band of about eighty negro colonists from America, led by three white men, landed on Sherbro Island, where in a few weeks all of the white men and a fourth of the negroes died of fever. The next year another colony went out, found the remnants of the first band and settled on a strip of the coast southeast of Sierra Leone, purchased by the American Colonization Society from the Vai tribe. Into this territory came other colonists from America, and on July 26, 1847, the country was proclaimed a republic, called Liberia, with a government modeled on that of the United States of America. Its capital at the mouth of the St. Paul River was called Monrovia in honor of President Monroe. The motto of the republic is, "The love of liberty brought us here."

Today the descendants of these American freed slaves, who are the only people claiming the title of Liberians and who still occupy the coastland, numbering about 35,000, hold all the public offices and form the body of voting citizens. In the interior live the

primitive negroes, who have never left the country and who, divided into many tribes, number nearly 1,500,000.

The establishment of this republic awakened new interest in the christianization of Africa. Morris Officer, then a student at Wittenberg College, Springfield, Ohio, offered to go to Liberia as a missionary, if the American Lutheran Church would send him. The response to his proposal was not encouraging. Thereupon he made an arrangement with the American Missionary Society of New York to go to Africa under its auspices with the understanding that, if he should find a favorable place for the establishment of a mission and could persuade the Lutheran Church to take it up, he would be free to do so. He reached Sierra Leone in 1851, and during a period of a year and a half he explored a portion of Liberia, following the St. Paul River from Monrovia into the interior. Returning to America he urged the General Synod at its meeting in 1854 to establish a mission in the region which he had explored. Interest was lukewarm, but the General Synod authorized him to gather funds for the establishment of a training school for negroes in America, in which workers were to be prepared for the proposed mission in Liberia. In 1859 the General Synod went a step farther and resolved to use the funds gathered by Officer, amounting to about $3,000, for the immediate establishment of the mission.

Leaving his wife and children in America, Officer and his first associate, Rev. Henry Heigerd, sailed for Liberia in February, 1860. They traveled about twenty-five miles inland on the St. Paul River to Mills-

burg, and a few miles farther up they located the first mission station, which they called Muhlenberg in honor of the great Lutheran pioneer in America, Henry Melchior Muhlenberg. During the first months of their residence at this station their time was fully occupied with clearing away the tropical bush and building small houses for their habitation and for chapel and school purposes.

In August, 1860, two slave ships, carrying about 1,500 Africans from the Congo, were captured by United States cruisers off the coast of Liberia. Officer went to Monrovia and secured twenty boys and as many girls from these ships, took them up the river in boats and undertook to educate them at the mission station. A missionary of another church, Miss Kilpatrick, was induced to come to the station and take charge of the girls. Later she was married to Rev. Mr. Heigerd. The descendants of these first mission school children still are called Congoes.

Officer was obliged to leave Liberia in 1861, and his health never justified his return to the field. The Heigerds returned to America in broken health after a period of service, which lasted a little over four years. The next years showed a monotonous record of one or two years of service in the field by the missionaries sent from America, each ending abruptly with "returned" or "died in the field," written after the missionary's name.

Liberia lies five degrees north of the equator on that deadly west coast of Africa long known as "the white man's graveyard." The humidity is so great that during the rainy season scarcely any article not kept in tins remains free from mold. The uncut jungle

abounds in insects, among them the malaria-breeding mosquito. The total lack of sanitation in the villages adds to the danger of infection, and the heat of the sun without careful precautions produces sunstroke. Those who first went to this country as missionaries literally took their lives in their hands; but now by the daily use of quinine, other preventive measures and medical treatment, the health of the missionaries is well preserved. Nevertheless, the term of service in the field has been reduced to twenty-seven months, with a furlough period of nine months, including the voyage in both directions.

The chief physical difficulty connected with mission work in Liberia is the poor and primitive method of travel and transportation. In the jungles lurk wild beasts. Crocodiles infest the rivers. The bush paths are so narrow that one cannot easily open an umbrella in them. All goods are carried on the heads or backs of native men. The missionary walks or is carried in a hammock by bearers. To cross a stream he uses the native bridge, which consists of a log or of a shaky contrivance of ropes, or a raft or a canoe, or rides on the shoulders of native carriers. What these transportation difficulties mean to the missionary in waste of time and energy can scarcely be imagined by one who has not been in this mission field. The missionaries often have asserted that the building of a number of good roads into the interior would be a justifiable missionary undertaking and a wonderful missionary asset.

In spite of the fertility of the soil, there are many "hungry times" in Liberia, because of the inadequate methods of farming. The natives simply clear a small

patch with cutlasses, and then burn over a piece of land. After scratching the soil with a rude hoe to the depth of an inch or two, they deposit the seed. For fear of wild beasts and hostile tribes, who formerly carried on incessant warfare, the people in the interior live in little native towns, built in small clearings in the bush. Their small thatched huts, bare of all conveniences, are used merely for shelter, all cooking being done in common village kitchens or out-of-doors. The men despise manual labor. The women do most of the work, so that a girl is a valued possession and is sold for as high a price as her father can extort. Polygamy is a common practice.

The only form of systematic education known to the primitive interior negroes is that of the "devil bush" for boys and the corresponding "gre-gre bush" for girls. These are periods of retirement in the jungle, during which some of the young people, carefully separated, learn their primitive trades of metal and leather working, weaving and basketry, and all are instructed in native customs and religious practices under the direction of the witch doctor for the boys and of the zo-devil for the girls. After leaving these places, where they usually stay for several years, the boys and girls are supposed to be prepared for marriage and are admitted into the respective societies of their tribes.

The religion of the interior tribes is animism, the lowest of all forms of worship. They cultivate belief in fetishes and charms, and the worship of the spirits that are supposed to dwell in all natural objects, in the river, the bush, the air, in fire, in weapons, utensils and animals. Especially do they worship and put

their trust in the spirits of their dead. Fear, suspicion, hate, revenge are the attitudes of mind towards the spirits to whom they pray.

David A. Day

When it seemed as though the beginnings made in Liberia were to end in failure, God sent a man whom He had prepared in the school of adversity, endowed with spiritual power and great endurance. For twenty-three years he labored as a missionary in Liberia and wrought so effectively that he held the hearts of the jungle people in his hands. This man was David A. Day, and by his side labored his devoted wife, Emma V. Day, who went out with him in 1874 and for twenty-one years was "Ma" to all the natives for miles around—a lone woman missionary, whose praise will be sung by all who have anything to do with the American Lutheran mission in Liberia. The mission work had to be begun all over again. The buildings had fallen into disrepair, the children had been scattered, the surrounding villages had lost interest in the mission. Dr. Day built a new home for himself and his wife, and new school buildings. He again started the planting of the mission land and made the mission boys partners in the enterprise of raising palm nuts and coffee. He secured a grant of 590 additional acres of land from the government and procured an outfit for manufacturing sugar cane. He established a blacksmith, carpenter and machine shop, where the boys could learn these trades. He directed native workmen in the construction of a small steamboat to run from Millsburg to Monrovia, the first steam craft that ever navigated the St. Paul River.

The engine was shipped from America, all the other parts of the boat were made at the mission station.

Year in and year out Dr. and Mrs. Day carried the gospel by word and example as far as they could into the surrounding villages. Their three children, two born in Liberia and one in America, each in turn were laid in their little graves in the mission cemetery. High hopes were raised by the coming of reinforcements, among them the first medical missionary, E. M. Hubler, M.D. These hopes, however, were quickly dispelled as one after the other succumbed to fever or returned to America in broken health. For a number of periods, one of nearly three years, no missionary was on the field. When Dr. Day came home on his last furlough, though only forty-two years of age, he was an old man physically, racked and worn by his sufferings and labors. On his return to the mission field his brave wife came home to America to die, sending him in her last days this message, "Do not come home. Africa needs you more than I do." About two years later Dr. Day did go home, dying on the return voyage to America, a day before the steamship Lucania reached New York, on December 17, 1897, leaving as a challenge to the Church his dying words, "Close up the ranks!" Every year on the anniversary of his death the professors and students of Susquehanna University hold a memorial service at his grave in Selinsgrove, Pa.

The next fifteen years formed a period of crisis in the history of the mission. The missionaries realized that in the interior better opportunities for permanent work awaited them, and about eight or ten schools were started at different places in the hinter-

land, most of them to be abandoned in a few years for lack of workers or because of hostility on the part of the natives. The question was seriously considered at home, whether it was right to sacrifice so many lives in an effort which seemed to promise so little. The reply of the missionaries was: "No note of retreat has ever been sounded by a voice from the field. No desire to abandon the mission has ever been expressed by any one of us."

Interior Stations

The first successful effort to establish an interior station was made in 1908 by Rev. J. C. Pedersen at Kpolopele. With the help of native boys he built a house of clay cement, which was the wonder of the natives. People for miles around came to see it and their chiefs begged the missionary to build such houses for them. This station was served by Pedersen for about nine years and still is one of the four interior stations of the mission at which missionaries reside. The others are Sanoghie, opened in 1917 by Rev. and Mrs. J. D. Curran; Bethel, opened by Rev. and Mrs. C. E. Buschman in 1921; and Zorzor, opened in 1923 by Rev. and Mrs. G. C. Leonard. Zorzor is the farthest interior station, being only a few miles from the boundary line of French Guinea and about 150 miles from the sea coast. The mission now claims as its field the territory lying between the Loffa and St. John Rivers from the coast to the border.

A remarkable but absolutely necessary achievement has been the reduction of the Kpele language to writing. In 1914 the Board of Foreign Missions employed Dr. Diedrich Westerman, a distinguished German

EMMA V. DAY GIRLS' SCHOOL BABIES, LIBERIA, AFRICA.

TWO GRADUATES OF A CHRISTIAN GIRLS' SCHOOL IN JAPAN.

philologist, to help the missionaries to prepare a grammar and dictionary in Kpele. Rev. G. C. Leonard devoted much of his time to the study of this vernacular and translated the Gospel of St. Mark, which has been printed by the American Bible Society. All new missionaries now must spend at least six months at an interior station in the study of Kpele. Earnest efforts also are being made to provide sufficient theological education to a number of native men to enable them to minister to their fellow tribesmen as evangelists or ordained pastors. With the development of the interior work evangelistic effort must be considerably increased and the prospects of establishing indigenous congregations and of eventually organizing a native church are growing brighter year by year. The baptized membership in 1924 was 500, and 340 were adult communicants. Most of those educated in the schools at the main stations, on their return to their native settlements, have joined already existing congregations of other denominations. The native workers number only thirty-six. The real problem of the mission is the increase of qualified native teachers, evangelists and pastors.

Up to the time of the opening of interior stations, practically all the work of the mission was confined to the boarding schools for boys and girls at the main station. At first both boys and girls were instructed in one school. Dr. Day saw the necessity of separate schools, but not until after his departure, in 1898, did Missionaries Pohlman and Beck carry out his plan and locate the girls' school on the opposite side of the St. Paul River in the house which Dr. Day had built as his residence. At the same time the first

white women missionaries, Sister Augusta Shaffer, who later was married to Dr. A. Pohlman, and Miss Van Leer, reached the field. They and their work were supported by the Women's Missionary Society, as were all other single women missionaries subsequently sent to Liberia. For the purposes of the school, called the Emma V. Day Girls' School in honor of Mrs. Day, this society has provided the splendid building which was completed in 1924 at a total cost of $75,000. It is constructed of iron, cement, and lumber imported from America during and after the World War, which accounts for the comparatively large expenditure. A similar building for the boys' school is contemplated. Both of these boarding schools are conducted as grammar schools up to the eighth grade, modeled after the public schools in the state of Pennsylvania. The usual enrollment in each school for a number of years has been approximately 150. Industrial training has been given in addition to the class-room instruction, chiefly in handicrafts and now also in agriculture; and for a number of years a very flourishing and productive coffee farm was cultivated. Some of the boys have learned the tanning of hides and shoemaking, others have been employed in the mission tailor shop or in the carpenter shop or in the printery. At the Emma V. Day school all the clothing worn by the girls is made by them. They also do the housework, care for the grounds of the school and do considerable farm work. The boys and girls who complete the prescribed course in school and desire to be teachers are given a normal-school training. Several girls have become nurses.

At each interior station a mission school is conducted for boys and, wherever possible, also one for girls, in which, besides the rudiments of knowledge, the principles of Christianity are taught.

An event of deep interest to the missionaries and of great significance to the mission occurred in 1921, when one of the general secretaries of the Board of Foreign Missions, Rev. Charles L. Brown, D.D., visited the mission field. He reached the main station on November 8, that year, after having inspected the neglected work of the German missions in the Tanganyika territory of equatorial East Africa, as the special commissioner of the National Lutheran Council, which was planning to preserve what was left of these missions after the ravages of the World War. On his journey into the interior of Liberia, Dr. Brown was stricken down with fever and died at Sanoghie on December 5, 1921. Rev. Charles E. Buschman, who accompanied him on this tour of investigation, succumbed ten days earlier from the effects of sunstroke.

These were the first deaths in the mission field for a period of almost seven years, although some of the missionaries had been obliged to leave the field on account of impaired health. The need of doctors and nurses, which always had been deeply felt and to some extent supplied, was greatly emphasized by the deaths of Secretary Brown and Missionary Buschman. A fine hospital has been erected near the girls' school, with funds provided by the Women's Missionary Society, and dispensary work is being done at the boys' school by the hospital doctor, and at all interior stations by missionary deaconesses with medical training and by trained nurses in the absence of available med-

ical missionaries. At present George Mynchenberg, Jr., M.D., is in charge of Phoebe Hospital at the main station. Rev. E. O. Lape, M.D., at Zorzor, is practicing medicine as well as doing evangelistic and educational work. Several medical students in America are preparing for service as medical missionaries in Liberia. Going to West Africa no longer means signing one's death warrant, as it seemed to do in the earlier days of the history of the mission. The number of missionaries steadily has increased since the merger in America, in 1918, and there are now in Liberia eight ordained missionaries, of whom six are married, one unordained single missionary builder, one unordained single missionary business manager, one unordained agricultural missionary, one married missionary doctor, nine single women missionaries and two missionary nurses, making a total force of thirty-one missionaries. The budget of this mission in 1925 called for an outlay of $51,000, including salaries and traveling expenses of missionaries.

CHAPTER IV.

UNITED LUTHERAN CHURCH

George Drach

JAPAN, SOUTH AMERICA, CHINA, HOME BASE

Japan

Centuries ago adventurers who sailed the seas brought back to the West thrilling tales about people hidden away on islands in the waters of the Pacific Ocean, far away toward the rising sun. These island people resented discovery and jealously guarded their shores from the intrusion of foreign feet and their land from the sight of spying eyes. Portuguese traders in 1542 and Dutch traders in 1611 found these islands and were allowed to slip in their cargoes of merchandise for barter. The Portuguese also brought Jesuit missionaries, headed by Francis Xavier in 1549, who taught the learning and religion of the West, and who are said to have made 280,000 converts to Christianity in Japan. After years of feverish effort to control the activity and moderate the influence of the Roman Catholic missionaries and traders, Japan slammed her door shut with a bang, forbade all foreign intercourse and returned to her hermit life. Two hundred and fifty years passed before the door again was opened.

In 1853 Commodore Matthew C. Perry, of the United States Navy, anchored his little fleet of war-

ships in Uraga Bay, not far from Yokohama. The result of his negotiations was that Japan's isolation ended. In 1854 the rasping of rusty bolts and creaking of unused hinges announced to the world that the doors again were swinging open.*

Protestant missionary work in Japan started as the very humble beginning of a small group of American and British missionaries who settled in the open treaty ports in 1859 and during the succeeding decades. The first Lutheran missionaries, Rev. J. A. B. Scherer and Rev. R. B. Peery, arrived in 1892. After a short residence in Tokyo, they went to Saga on the southern island, Kyushu, and there opened the mission of the United Synod in the south. They brought with them from Tokyo Mr. Rychei Yamanouchi, a Japanese Christian evangelist, who later was ordained. Dr. Scherer accepted a position as teacher in a government school and Dr. Peery taught in the night school which he and Mr. Yamanouchi conducted in Saga.

In 1898, Dr. and Mrs. Charles L. Brown reached the field. They settled first at Saga to learn the language. In December, 1900, they moved to Kumamoto to open the second station of the mission. At the same time Rev. J. M. T. Winther, the first missionary of the United Danish Church of America, went to Kurume.

Kumamoto is famous as the city in which one of the first Christian student movements originated through the efforts of Captain L. L. Janes, a Christian army officer, formerly an instructor in the United States Military Academy at West Point. Captain Janes was

* "Japan On the Upward Trail," by William Axling.

invited by the feudal lord of the district of Kumamoto to become a teacher. After five years of teaching there occurred in January, 1876, one of the momentous events in the history of Christianity in modern Japan. Just before sunset forty of his students, marching to the rhythm of Christian songs, climbed the hill overlooking the city of Kumamoto. Having reached the crest, they formed a circle and knelt. While the hush of evening settled down upon them, with prayer and praise, twenty-eight signed the "Hanaoka Declaration," in which they solemnly covenanted to dedicate their lives to the high task of making Christianity known throughout the empire. Under the stress of tears, pleadings, threatenings, withdrawal of funds, imprisonment, ostracism and banishment, a few of the original Kumamoto band renounced their Christian faith. Thirty or more, however, remained true and several of them became great and influential Japanese Christian teachers and leaders.

Kumamoto is the main station of the American Lutheran mission in Japan, though Tokyo, the great capital of the empire, promises to rival it in importance now that the theological seminary has been established there and has begun to fulfill its function in the mission. In 1911, Dr. Brown erected the first buildings of Kyushu Gakuin, the mission's middle school for boys at Kumamoto, and admitted the first class of students. Funds for this school had been raised in America from 1906 to 1908 by Dr. Brown while on furlough, and by Rev. A. J. Stirewalt in 1910, the congregations of the United Synod in the South by that time having developed a keen interest in the enterprise. Additional buildings were supplied during the

succeeding years and higher classes were added. Today the school is a well-equipped institution with thirty-three teachers, of whom twenty are baptized Christians. It enrolls 625 students. The Japanese dean of Kyushu Gakuin from the beginning has been Dr. S. Toyama. The missionaries in charge have been Dr. Charles L. Brown, Rev. A. J. Stirewalt and Dr. L. S. G. Miller. The chaplain of the school is Rev. H. Inadomi, who also serves as pastor of Kyushu Gakuin congregation. Graduates of this school are now among the leaders in the Lutheran Church in Japan, and some of them occupy high and responsible government positions. The proportion of students baptized during their attendance is exceptionally high. Of the 580 graduates up to 1924, one hundred and thirty-five left the school as baptized Christians. Even though many do not embrace Christianity, they learn to appreciate its spirit and respect its teachings and become friendly in their attitude towards Christianity. As a lasting memorial to its founder, there has been erected on the campus, at a cost of $35,000, the Brown Memorial Church. The Brotherhood of the United Lutheran Church in 1924 provided the last wing of the dormitory at a cost of $3,500.

In connection with Kyushu Gakuin a theological department was conducted from the beginning of its existence until, in the fall of 1925, some of the new buildings of the Tokyo Theological Seminary were completed and occupied. For one of these buildings, a professor's house, the Luther League of the State of New York provided $5,700. The missionary in charge of the Tokyo Theological Seminary is Rev. J. P. Nielsen, who was sent to Japan by the United Danish

Church in 1909. His missionary associates are Rev. John K. Linn and Rev. Edward T. Horn. The Japanese professors are Rev. I. Miura, S. Sato and N. Asaji, all of whom spent some time as students in American theological seminaries.

On the outskirts of Kumamoto is located the Girls' School, for which the Women's Missionary Society of the United Lutheran Church has provided $175,000. The buildings, just erected, are splendidly adapted for the purposes of the school. Miss Martha B. Akard, who went to Japan in 1914, and for ten years served in kindergarten and evangelistic work, has been appointed as the missionary in charge of the girls' school (Kyushu Jo Gakuin), with Mr. J. Murakami, a graduate of Roanoke College, Salem, Va., as the Japanese dean.

Another institution located at Kumamoto is the Colony of Mercy. The idea of having a rescue home in the mission first was conceived by Mrs. J. P. Nielsen, while she served with her husband at Kurume. Every night until the small hours of the morning she was forced to listen to the dance music and babble of the *geisha* girls in adjoining houses, who were forfeiting their souls in indecent living for the amusement of men. She helped a number of these girls at Kurume, and after she moved to Kumamoto she secured the mission's endorsement of a group of institutions of mercy, including a rescue home, an orphanage and an old people's home. The Women's Missionary Society of the United Lutheran Church has financed this enterprise of merciful missionary service. The Kumamoto colony of mercy is now in charge of Miss Maude Powlas. Her sister Annie has charge of kindergarten

work in Saga and Ogi. Other women missionaries in Japan are Mary Lou Bowers, who was married in 1922 to Rev. Louis G. Gray, a teacher in Kyushu Gakuin, who was succeeded by Rev. George Schillinger in 1926; Marion Potts, Reba Hendrickson, Helen Shirk, Amy Thoren and Faith Lippard, eldest daughter of Dr. and Mrs. C. K. Lippard. The women's work, in addition to kindergarten instruction, is done in Sunday schools and women's societies, and in religious meetings for women and girls. Various methods are used in reaching them, such as classes in sewing, knitting, cooking, music and English. The training of Japanese Bible women for evangelistic work is included in the plans for the girls' school at Kumamoto.

The missionary longest in the service is Rev. C. K. Lippard, D.D., who, accompanied by his wife, went to Japan in 1900, and is now located as an evangelistic missionary at Kobe. Other cities occupied by missionaries are Osaka, where Rev. and Mrs. C. W. Hepner are located; Shimonoseki, where Rev. and Mrs. D. G. M. Bach were at work until in 1926 they moved to Kumamoto; Nagoya, where Rev. and Mrs. A. C. Knudten labor; Moji, where Rev. and Mrs. J. Arthur Linn are at work; Fukuoka, one of the principal stations, where Rev. and Mrs. C. E. Norman are working; and Kurume where Rev. and Mrs. S. O. Thorlaksson are in charge. Mr. Thorlaksson is the representative of the Icelandic synod, supported in part by that synod. At Saga, Rev. and Mrs. F. W. Heins are located. Japanese pastors or evangelists are at work also in Kyoto, Toyohashi, Kurume, Omuta, Minamata, Hiida and a number of smaller towns.

The year 1908 marks the entrance of the General Council into Japan. On the recommendation of the mission, Rev. and Mrs. F. D. Smith were located that year at Tokyo, where they remained until they resigned in 1922. Others sent out by the General Council up to the time of the merger in 1918 are Rev. and Mrs. Edward T. Horn, Rev. and Mrs. M. M. Kipps (since resigned), and Rev. and Mrs. Clarence E. Norman.

The organization of the United Lutheran Church in America, in 1918, automatically merged the missions of the United Synod and General Council; and in 1919 that of the United Danish Church joined the others, so that there is now one single mission organization in Japan. At the annual meeting the *nenkwai* of Japanese workers meets separately in a Japanese chamber. Matters of common concern to both the missionaries and the Japanese workers are carried from one chamber to the other by a joint committee; and all matters of vital interest must have the approval of both chambers. There are organized congregations at a number of stations, but, as yet, none is completely self-supporting, though the day is not far distant when the Japan Evangelical Lutheran Church (Nihon Fukuin Ruteru Kyokwai) will be an influential reality in the islands of the empire of the rising sun.

In the nineteen cities in which mission work is being done many who otherwise would never have an opportunity to hear the gospel are reached by the missionaries, Japanese evangelists and pastors through meetings in rented street-side chapels, on street corners or in mission tents placed in conspicuous locations. Christian tracts always are distributed at such

meetings. By the side of thirty-six missionaries, including wives, standing shoulder to shoulder with them in their efforts to spread the gospel, are sixteen ordained Japanese pastors, ten evangelists and eighteen Bible women. These serve congregations and groups of Christians numbering 1600. Both missionaries and Japanese workers are zealous and untiring in their endeavor to help make Christianity triumphant in Japan.

A unique feature of the mission work in Japan, which is acquiring increasing significance as the years pass, is that of newspaper evangelism, through which thousands are being interested in Christianity by reading articles concerning Christian truth and morality, published in the newspapers. One of our missionaries, Rev. C. E. Norman, is in charge of the Fukuoka office of the Newspaper Evangelism Movement, where there is a reception room, a lending library of Christian books and pamphlets, and a staff of correspondents, who write to those who inquire concerning the newspaper articles they have read and get them in touch with their nearest Christian churches. Our mission publishes a church paper called *Ruteru*, which means Lutheran, and has translated into Japanese Luther's Small Catechism, the Common Service, the Lutheran Teachers' Quarterly and other Lutheran literature. It is said that the Japanese are especially attracted to Dr. Martin Luther as one whose rugged and compelling courage and fidelity to the truth appeals to their innate sense of loyalty and devotion.

The earthquake on September 1, 1923, which destroyed Yokohama and a large part of Tokyo, and the devastating fire which followed in its wake, caused so

much destruction of property and such an appalling loss of life, that the sympathy of people everywhere was aroused. Millions of dollars were raised at once in the United States and sent to Japan for earthquake sufferers, largely through the Red Cross Society. The United Lutheran Church in America provided its missionaries with $35,000, which was used principally to establish two institutions of mercy: a home for destitute old people and one for homeless widows with children. These now have become permanent mission institutions in Tokyo. Furthermore, since the earthquake, the mission has erected, on a good site in a suburban section of the city, a parsonage for the Japanese pastor; and plans have been approved for a church building on the same site. Nearby a home for missionaries has been built. Work has been started also in one of the suburban sections of Tokyo. This development in the capital city, the third largest city in the world, has been under the direction of Rev. and Mrs. A. J. Stirewalt.

Earthquakes of more or less intensity are frequent in Japan, which is volcanic in its origin. The area of Japan proper, consisting of four large and thousands of small islands, is less than that of the state of California. Mountains and marshes, unfit for cultivation, constitute eighty-two per cent of these islands, and yet 60,000,000 people inhabit them. Industrialism seems to be the only solution of Japan's economic problem, and her recent industrial expansion has been marvelous. At the same time she has increased her army and navy to such proportions and has made such progress along all lines of modern development, that she is rated as one of the five great nations in the world.

Her hope, however, as her great statesmen fully realize, lies not in physical supremacy, but in spiritual and moral regeneration. The old faiths of Shintoism, her primitive religion of nature and ancestor worship, Confucianism, which was imported from China, and Buddhism, which came through China from India, have proven to be utterly inadequate. Christianity has made remarkable progress since it was allowed freedom for propagation in 1859, sixty-five years ago. While the number of baptized and confessing Christians is comparatively small, amounting to about 250,000, including Protestants, Roman Catholics and Eastern Orthodox Christians, it has been estimated that not less than a million of Japanese people are studying the Bible and to a greater or less extent are making its teachings the rule by which they live.

Christian schools occupy a large place in the missionary program in Japan. While only one-half of one per cent of the population is on the Church rolls, five in every hundred of all the young people who are getting an education beyond the primary grades are in schools under Christian auspices. Of the educated Japanese one in every hundred has accepted the Christian faith, while the average for those who have not had the privilege of a higher education is only one in a thousand. The fact that Christianity thus has spread among those who think and lead in the empire, explains its influence on social and national customs, standards and life. Mission schools in Japan, apart from Sunday schools and kindergartens, are practically all of the higher grade, since primary education in public schools has been reserved by the state to itself. It is worthy of note, in this connection, to ob-

serve that today the literacy of the people of Japan is as high as that of any country on earth.

Japan needs Christianity not only for her own sake but also for the sake of the whole Far East, where she is the recognized leader in modern advancement and political power. Americans now living are likely to see Japan become as potent in world affairs as England or the United States now is. Before that time comes the triumph of Christianity in Japan must become assured. Galena M. Fisher closes his book on "Creative Forces in Japan," with the following significant paragraph:

"In 1920 at the World's Sunday School Convention in Tokyo occurred a scene full of symbolic meaning. It vividly represented the forces which are playing a leading part in re-creating Japan. A great chorus of young Japanese Christians, reinforced by a hundred missionaries, made the galleries of the Imperial theatre resound to the thrilling harmonies of the 'Hallelujah Chorus.' All distinctions of Orient and Occident, of foreign and Japanese, were fused into one mighty ensemble. In the heart of the capital, within sight of the imperial palace, rang forth the prophetic words: 'The kingdoms of this world are become the kingdom of our Lord and of His Christ; and He shall reign forever and ever.'"

South America

The United Lutheran Church has two mission fields in South America, one in Argentina, the other in British Guiana. The headquarters for the Argentina mission is the great city of Buenos Aires; that for the British Guiana mission is New Amsterdam.

Argentina

The history of the Argentine mission may be divided into three periods. During the first period the work was under the direction of the Board of Home Missions of the General Synod of the Evangelical Lutheran Church in the United States, supported largely by its Women's Missionary Society. Rev. S. D. Daugherty, D.D., the first missionary, reached Buenos Aires in 1908, and labored there for three years, gathering a congregation of Swedish Lutherans, conducting an English-Spanish Sunday school in the city and an English preaching station with Sunday and day schools in Caseros, near Buenos Aires. Some work was done also in Santos Lugares and in Rosario.

During the second period the mission work was in charge of the Pan-Lutheran Missionary Society for Latin America, an association of interested friends in various Lutheran synods in the United States. Its missionary was Rev. Efraim Ceder, who, in 1917 and 1918, succeeded in organizing a Swedish Lutheran congregation, which later connected with the mother Church in Sweden.

The third period began in the fall of 1919, when the mission in Argentina was transferred to the Board of Foreign Missions of the United Lutheran Church in America. Dr. and Mrs. E. H. Mueller, formerly missionaries in India, were sent to Buenos Aires and reached that city in January, 1920. They developed an entirely new work in a suburban section of the city, Villa del Parque. There they organized a Spanish speaking congregation and started a number of schools. In April, 1923, the Colegio Nacional, with a

MISSION BUILDINGS IN VILLA DEL PARQUE, BUENOS AIRES, ARGENTINA CHURCH, PARSONAGE AND STUDENTS' DORMITORY.

UNITED LUTHERAN CHURCH MISSIONARIES, SHANTUNG PROVINCE, CHINA.

Transferred January 1, 1925, by the Berlin Missionary Society.

STANDING (left to right): Rev. W. Matzat, Tsimo; Mrs. Scholz, Rev. Theodore Scholz, Kiaochow; Mrs. Voskamp, Miss Kate Voget, Tsingtao.

SEATED: Mrs. Matzat, Tsimo; Rev. C. J. Voskamp, D.D., Tsingtao; Miss Freda Strecker, Kiaochow.

three years course and a two years commercial course, was started in rented buildings, and plans were adopted for the erection of adequate mission buildings. Early in 1922, Rev. Paul O. Machetzki joined the Muellers. When Dr. Mueller died on November 22, 1923, he had under construction the church building and the parsonage adjoining it. He was succeeded by Rev. Ralph J. White, who, in January, 1924, was transferred from New Amsterdam, British Guiana, to Buenos Aires. In September, 1924, Rev. and Mrs. J. M. Armbruster reached the field.

Congregations have been organized at Jose C. Paz and San Miguel, and a preaching place has been conducted at Caseros. In each of these places, as well as at Villa del Parque, an elementary school is maintained and Sunday schools are held. A service book for the Church in Spanish has been published, as well as a four-page weekly Sunday school paper and a sixteen-page monthly review for general use, both in the Spanish language.

The year 1924 was marked by extensive building operations. The church in Villa del Parque was consecrated in January. Three school rooms attached to this church building were finished in May. In June the parsonage next door was completed. A house nearby was purchased by Secretary Dr. Wolf during his first visit to the field in January, and thereafter it was used as a dormitory for the boarding pupils. The Mehring Memorial School building was finished in December. At the end of the year the mission's investment in land, buildings and equipment amounted to about $100,000.

After five years of work, the mission in Argentina, conducted by two missionary couples, one single male missionary and one single woman missionary, enrolled nearly eight hundred pupils in the mission schools and over three hundred members in four congregations.

British Guiana

The history of the Lutheran Church in the Guianas dates back to 1665, when Baron Justinianus von Weltz went to Surinam, where he died within a year after his arrival. The grave of this missionary hero of the Lutheran Church is not very far from the field of our American Lutheran mission in British Guiana. The head station is New Amsterdam, where Lutherans from Holland established a congregation in 1743. This congregation has survived to the present day. Rev. J. R. Mittelholzer, its pastor, sought and secured, in 1890, membership in the East Pennsylvania synod. After his death in 1915 the congregation with its out-stations along the Berbice River was placed under the care and control of the Board of Foreign Missions of the General Synod, which sent Rev. and Mrs. Ralph J. White, in 1916, to be missionaries in charge. Some work has been done through the service of a catechist among the immigrated Hindi speaking East Indians in and around New Amsterdam.

There are four river stations. The largest is St. Paul's at Bien Content, with one hundred and twenty-five members. A smaller congregation is Mt. Hermon at St. Lust. At Ituni and Quamma there are small congregations of South American Indians, belonging to the Arawak tribe. In order to reach them the missionary must travel down the river by steamer and

canoe for one hundred and twenty-five miles. A primary school is conducted at each station. In New Amsterdam Rev. Harlow Edgar Haas, who succeeded Rev. Mr. White in January, 1924, has established, with the efficient help of his wife, a flourishing industrial school. The mother congregation in New Amsterdam numbers one hundred and sixty members and conducts a Sunday school of over one hundred pupils.

China

China contains one-fourth of the population of the globe and is one of the most strategic nations in the world from the foreign mission point of view. Christian missions have made wonderful progress in this great far eastern country during the past fifty years. Another generation will see China literate, efficiently organized and one of the leading nations on earth.

Soon after the German government occupied Kiaochow harbor and the surrounding territory, with the intention of establishing a German colony in the Shantung peninsula, the Berlin Missionary Society, in 1898, began a mission there. Its work grew to include three main stations, Tsingtao, Kiaochow and Tsimo, and thirty outstations.

During the World War, Japanese warships bombarded Tsingtao and took the city after it had been heroically defended by the Germans. All former German possessions fell into the hands of the Japanese. The missionaries were allowed to remain, but were greatly restricted in their activity. Japan continued to hold possession of the Shantung peninsula after the war, until in 1922, as a result of the Washington

Disarmament Conference, it was transferred back to China.

Because of financial embarrassment on account of the exigencies of the war and its aftermath, the Berlin Society was led most reluctantly to hand over its mission to the United Lutheran Church in America, which took charge on January 1, 1925, after having agreed to purchase the mission property for $185,000 United States gold, payable in ten annual installments and also to retain the service of the German missionaries in the field. Among them are Rev. and Mrs. C. J. Voskamp, D.D., of Tsingtao. Dr. Voskamp is a Nestor among Protestant missionaries in China, an able executive and a recognized scholar in Chinese. The others are Rev. and Mrs. Theodore Scholz, of Kiaochow; Miss Freda Strecker, of the same city; Rev. and Mrs. William Matzat, of Tsimo, and Miss Kate Voget, who is in charge of the mission school at Tsingtao. In 1925 these were joined by eight American Lutheran missionaries, including Rev. Professor and Mrs. J. F. Krueger, Rev. and Mrs. P. P. Anspach, Dr. and Mrs. P. E. Laudenslager, Miss E. Moody and Miss E. M. Strunk. Dr. Kreuger was President of Midland College, Fremont, Neb., when he was called to go to China. Rev. Mr. Anspach was assistant campaign director for Wittenberg College, Springfield, Ohio. Dr. Loudenslager is a medical missionary.

More than 1,000 Chinese Christians were transferred with their missionaries, and thus the United Lutheran Church fell heir to mission work which in its evangelistic outreach already effectively influences multitudes of non-Christians. The Shantung province is the most densely populated province in China. It

is more than three times as densely populated as the State of New York. Its area is about the same as that of Missouri. Other Protestants having missions in this province are the Northern Presbyterians of the United States, Swedish and American Southern Baptists and the Evangelischer Protestantischer Missionsverein of Germany. German Roman Catholic missionaries also are at work in this province. The language of the province is Mandarin, the classical language of China. Within its bounds Confucius was born about six centuries before Christ, and his grave at Chufu is well preserved to this day.

The statistics of the mission in 1925 were reported as follows: Foreign missionaries, five ordained married men, one married medical missionary and four single women missionaries; Chinese workers: preachers and evangelists, 29; Bible women, 8; Bible colporteurs, 3; teachers, 32; women teachers, 4; schools, 33; boys in school, 755; girls in school, 93. Eighty persons were baptized in 1924, and 177 were under instruction in preparation for holy baptism. Of the 871 communicants reported, 624 were men and 247 women.

The United Lutheran Church in America rejoices that it now may join the other American Lutheran missions in China, whose work is described in this book, in the effort to win this great nation and people for Christ, the Redeemer of the world.

Home Base

The success of foreign missions as an enterprise of the Christian Church is determined more at the home base than in the foreign fields. The work abroad inevitably will develop and grow only as rapidly as the

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home Church furnishes missionaries and money for the foreign mission task.

The cultivation of the home base depends upon the missionary leadership of the pastors and the missionary training of their congregations. In any history of foreign missions, therefore, the home base developments must be recorded with special reference to the organization of the home Church for foreign mission work and the cultivation of missionary interest and effort in its members.

Before the merger in 1918 the constituent bodies which formed the United Lutheran Church in America committed the missionary cultivation of the home Church and the home base administration of its foreign missions first to missionary societies independently organized,* then to standing committees of the respective church bodies, and finally to incorporated boards elected by these bodies. The Foreign Mission Boards of the General Synod and of the General Council were organized in 1869, that of the United Synod in the South in 1892. The General Synod's Board first was incorporated in 1872 in the State of Pennsylvania and again in 1882 in the State of Maryland with headquarters in Baltimore; that of the General Council in 1910 in the State of Pennsylvania, with headquarters in Philadelphia; that of the United Synod in the South in 1909, with headquarters at Columbia, S. C. When these boards merged, Baltimore was chosen as the headquarters of the united board, the office now being located in the Lutheran Foreign Missions House in that city at 18 East Mt. Vernon Place.

* See Chapter I for story of beginnings of American Lutheran Foreign Missionary Societies.

For many years these boards carried on their correspondence with the missions and cultivated the home base through their elected officers, who served without remuneration and devoted their leisure moments to their executive duties. In 1886 the Board of Foreign Missions of the General Synod called and appointed Rev. George Scholl, D.D., to become its General Secretary, with the understanding that, as a salaried officer, he should give his entire time to the duties of his office. He was succeeded in 1901 by Rev. Marion J. Kline, D.D. In 1908, Rev. Luther B. Wolf, D.D., became the General Secretary of this Board. The first general officer of the Board of Foreign Missions of the General Council was a field secretary, Rev. J. Teleen, D.D., who served from 1891 to 1901. In 1905 the Board called and appointed Rev. George Drach, D.D., to serve as its General Secretary. The Foreign Mission Board of the United Synod in the South combined its offices of President and General Secretary in the person of Rev. Robert C. Holland, D.D., who served in this dual capacity from 1908 to the time of his death in 1915. The need of a full-time General Secretary led the Board in 1916 to call and appoint to this office one of its missionaries in Japan, Rev. Charles L. Brown, D.D., then on furlough in America. Drs. Brown, Drach and Wolf were retained by the united board as its General Secretaries. The executive work was reorganized and to each secretary specific duties were assigned. After Dr. Brown's death in Liberia, Africa, in 1921, his departments were divided between the other two secretaries. Dr. Drach is Secretary for India, Japan, Literature, Publicity, Mission Study, Patrons and Proteges, Official Documents, is

editor of *The Foreign Missionary,* and also Recording Secretary of the Board. Dr. Wolf is Treasurer of the Board and Secretary for Home Base, Candidates, Campaigns, Missionaries on Furlough, Transportation, Africa, South America and China. The other officers of the Board, since the merger in 1918, are: President, Rev. Ezra K. Bell, D.D., of Baltimore, Md.; Vice-President, Rev. Professor C. Theodore Benze, D.D., of Mt. Airy, Philadelphia, Penna. Rev. J. Frank Heilman, D.D., who served as Field Secretary from September, 1924, to August, 1925, was succeeded by Rev. M. Edwin Thomas.

Besides the pamphlets, leaflets, annual reports of the foreign missions, and occasional literature, the Board publishes two monthly magazines, one in English, *The Foreign Missionary,* and the other in German, *Der Missionsbote.* Both had previously been published by the General Council Board. *Der Missionsbote,* in its forty-eighth volume, was edited for twenty-five years by Rev. R. C. G. Bielinski, who was succeeded in 1925 by Rev. G. J. Hoeppner. *The Foreign Missionary* has been edited since 1908 by Rev. George Drach, D.D. It first was published in 1880 under the editorship of Rev. Professor C. W. Schaeffer, D.D. In the General Synod the *Lutheran Missionary Journal* was published monthly as a joint Home Missionary, Foreign Missionary and Women's Missionary Society magazine from 1880 until, in 1908, it was merged into *Lutheran Church Work.* At the same time the Women's Missionary Society began to publish its own magazine, *Lutheran Woman's Work,* with which was combined in 1919 the monthly magazine of the Women's Missionary Society of the Gen-

eral Council, *Lutheran Mission Worker*. *Lutheran Women's Work* has been edited by Mrs. Julius F. Seebach since 1914.

Women's Missionary Society

The Women's Missionary Society of the United Lutheran Church has become an influential and effective organization in the Church. In addition to its support of the other causes, it has assumed full financial responsibility for all women's work in the foreign mission fields. It pays the salaries, allowances and traveling expenses of all women missionaries; it furnishes funds for their work and for all the buildings and equipment which their work requires; it also cultivates through conventions, correspondence and literature the active co-operation of the women of the Church in the foreign mission enterprise. It functions through an incorporated executive board with an executive secretary and department secretaries and committees. Mrs. Helen C. Beegle, who succeeded Mrs. K. B. Schaffer in 1913, was the executive secretary from that time until her death in 1924, when she was succeeded by Miss Amelia D. Kemp. The executive office is located in the Fulton Building, Pittsburgh, Pa. All the contributions of the Women's Missionary Society are counted as specials apart from the apportionment. During the biennium ending July 3, 1924, they amounted to $1,013,152, of which $413,376 were expended for foreign missions. The gratifying amount of $210,000 was especially raised during this biennium for the proposed girls' school in Japan.

Other organizations of the Church, which to a greater or less degree assist in the work of foreign

missions, are the Brotherhood, which in 1924 raised $3,500 for a dormitory at Kyushu Gakuin, Kumamoto, Japan, and now is helping to secure funds for Andhra Christian College in India; the Luther League, which in several of its state organizations has made substantial contributions for various special objects, such as the professor's house on the site of the Tokyo Theological Seminary, for which the New York State League contributed $5,700; and the Laymen's Movement for Stewardship, which grants financial assistance to a number of medical students who have the foreign field in view.

Congregations, Luther Leagues, Sunday school classes and individuals support proteges in the foreign fields, such as boys' and girls' scholarships, and native workers of all grades, by annual contributions ranging from $25 to $800. Foreign missionaries are assigned for support to congregations, societies and individuals, who contribute at least $1,000 a year for this purpose in excess of the apportionment. Many patrons undertake special personal work, such as the erection of mission buildings, the purchase of mission automobiles and other equipment for missionaries. The donation of annuity funds, on which interest is paid until at the death of the donor the principle becomes the property of the Board, and the devise of money and property, stocks and bonds, as legacies, provides helpful financial assistance to the Board in its endeavor to meet the increasing demands of the rapidly expanding work abroad.

How rapidly these demands have increased during the years since the merger may be noted from the fact that at that time the combined estimated budget

for the general work of the merging boards, not including women's work, was $230,000, and for the year 1925 it had increased to $623,500. The total income of the Board from all sources in 1924, including the contributions of the Women's Missionary Society, was $886,395 and the total expenditure was $877,149. This clearly shows that the home Church has not kept pace with its growing work in the foreign mission fields and, as a result, the Board of Foreign Missions has been struggling with an indebtedness in its current account ever since the first biennium of the United Lutheran Church. The system of apportionment, adopted by the Church, is intended to provide all the income required for its current expense and, if there were an approximate 100 per cent payment on the apportionment, this objective would be reached; but, unfortunately, the Church provides an average of less than 70 per cent of the apportionment. As a consequence the causes of the Church suffer in a proportionate degree for lack of funds.

Nevertheless, it is gratifying to observe that throughout the Church there is widespread and growing participation by gift and by prayer in its foreign mission enterprise. Since the merger two additional fields have been entered, one in Argentina, South America, the other in the Shantung province of China. The number of missionaries has increased to 175, including wives of missionaries. The Church is responding to the special appeal for funds to establish the Andhra Christian College in India. The Girls' School at Kumamoto, Japan, has been established. Property and building in Buenos Aires, valued at $100,000, have been provided. In every field splendid progress has

been made. In addition to all this the United Lutheran Church has preserved the Schleswig-Holstein mission in India at an annual expenditure of about $30,000, under the supervision of its missionaries, and has done its share through the National Lutheran Council for the preservation of other German and Finnish foreign missions since the war.

The future is bright with hope for the greater and more effective foreign mission activity of the United Lutheran Church in America, because its members in all constituent synods are becoming more and more conscious of their foreign mission obligations and more and more eager to grasp their foreign mission opportunities in this wonderful age of world-wide contacts, in loving obedience to the great commission of Jesus Christ to make disciples of all nations.

CHAPTER V.

NORWEGIAN LUTHERAN CHURCH OF AMERICA

J. R. Birkelund

South Africa and Madagascar

The official foreign mission effort of the Norwegian Lutheran Church of America began in 1917, when three Norwegian Lutheran Church bodies united and took over the foreign missions which previously "had been operated separately by the Hauge synod, the United Norwegian Church, and the Norwegian synod, in China, on the island of Madagascar, among Indian tribes of North America, and the Eskimos in Alaska." At the same time it also assumed the support formerly given by the Norwegian synod to the Schreuder mission in South Africa.

The mission work among Indians in Wisconsin and among the Eskimos in northwestern Alaska, being within the borders of the United States, is not within the scope of this survey. The Schreuder mission in South Africa is conducted by a society in Norway; but it has been and still is, to a very large extent, supported by the Norwegian Lutheran Church. While it cannot, strictly speaking, be called *our Church abroad*, it has a large number of friends within our Church, who for nearly a generation have been working for this mission and in daily prayer have brought its needs before the throne of grace. A short survey of the Schreuder mission is, therefore, included.

South Africa

The first missionary to South Africa, sent out by the Norwegian Missionary Society in 1843, was Rev. H. P. S. Schreuder, who was born in 1817. Having received highest honors at the University of Kristiania (now Oslo), it was a surprise to many that a man of his ability, qualifications and academic standing would forego a promising career in the homeland and spend his life among a degraded and barbarous people.

It took eight years before Rev. Schreuder succeeded in getting a foothold in Zululand. Then through his medical skill he gained the confidence and gratitude of King Mpande. The king gave him some large tracts of land in recognition of the medical help received and also permission to establish mission stations.

It was a hard field. Few missionaries have met more difficulties and hardships. It took fifteen long years before Rev. Schreuder saw any fruit of his untiring labor. The mission friends in the homeland were anxiously waiting for the message that someone had been brought from darkness to light, and many became discouraged. In 1858 the first convert was baptized. Today the missions begun by Schreuder count more than 20,000 Christians in Natal. He was also instrumental in starting the work in Madagascar.

After twenty-two years on the field Schreuder returned to the homeland on his first furlough. He was then ordained bishop for "The Foreign Mission Field of the Norwegian Church." This led to friction between him and the missionary society and also to some extent with the missionaries on the field, and caused

Bishop Schreuder to leave the society. A few friends in the homeland rallied to his support and a new society, "The Church of Norway Mission by Schreuder," or as commonly called, "The Schreuder Mission," was organized. He retained only one station and had started another when, broken down in health and as a result of an accident, he passed away in 1882. He was succeeded in his office and his work by the Rev. Nils Astrup, whose brother, Rev. Hans Astrup, soon joined him, both being university men from Norway.

It is at this time that the Norwegian synod began its assistance. A son of Rev. N. Astrup and two other young men were sent to America and, after graduating from Luther College, Decorah, Ia., and from the Theological Seminary, two of them, Johannes Astrup and H. Otte, were ordained and returned as missionaries to the mission field, sent and supported by the Norwegian synod. From that time the Schreuder mission received substantial and regular aid from the synod. For several years more than half of the mission support came from our congregations.

It should be mentioned that the pioneer minister of our Church, Dr. Laur. Larsen, for forty-one years president of Luther College, Decorah, Ia., was related by marriage to the Astrup family. Two of his daughters went to the mission field and one of them found an early grave in Zululand. The steadily increasing interest in foreign missions, which Dr. Larsen was enabled to instill into his students, undoubtedly received a strong impulse from the Schreuder mission, resulting later in the synod's China mission, in which one of his sons, Rev. N. Astrup Larsen, became the

first ordained missionary remaining in the service of our Church.

Bishop Astrup died in 1919, having been on the mission field for thirty-six years. His brother resigned in 1924, due to infirmities of old age, and returned to the homeland. At this writing he is, however, preparing to go out again and spend his last strength in bringing precious souls to the cross of Jesus Christ.

Rev. Johannes Astrup, who is now superintendent on the field, spent twenty-three years there without a furlough. His visit in America in 1920-1921 created new and increasing interest in the mission.

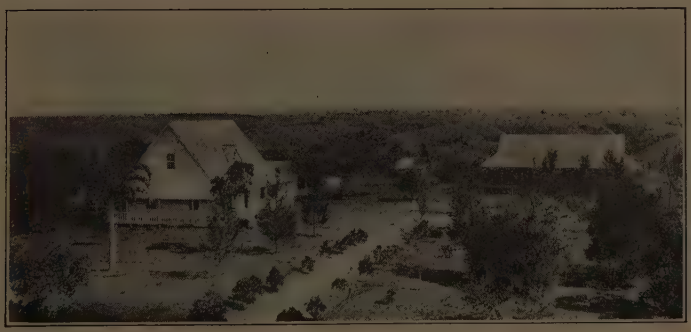
While the number of missionaries is small, the mission has a staff of native pastors and other workers, who are earnestly and devotedly bringing the gospel to the many souls yet in darkness.

A re-organization of the home committee in Norway, in 1921, will undoubtedly change the home connection of the mission. Negotiations are under way, but it is not possible yet to state anything definite. Many friends in America desire a closer connection between the Schreuder mission and our Church. It was "the first love" in the former Norwegian synod and proved to be a nucleus from which activities in other foreign fields started and grew.

Madagascar

M. J. Stolee

Our school geographies tell us that Madagascar is an island in the Indian Ocean, about 250 miles from the continent of Africa, situated in the torrid zone, and that it has a population of three and a half mil-



CHURCH AND MISSION STATION, MANANTENINA, MADAGASCAR.

AFTER A SUNDAY SERVICE IN MADAGASCAR.

lions. It may be of interest to add that it is the third largest island in the world, having an area equal to that of Texas, or of about four of our larger central states. Politically it has been a French colony since 1896.

The Field.—The field which the Lord has given the Norwegian Lutheran Church of America in this island is confined to one province in the south. It is called the province of Fort Dauphin. A line drawn from the east coast along the 23 degree latitude, about two-thirds of the distance across the country, and then running due south to the sea, would form a sector, the area of which is somewhat larger than two states the size of Massachusetts. This is our field.

The eastern part of this region is mountainous, broken by deep valleys and numerous streams. This is the home of the jungle forests, which present a most luxurious vegetation. The rainfall is very copious, furnishing ample moisture for the countless rice fields of the lowlands.

Toward the west the country is generally level. Here the rainfall is scant; the forests are few and far between. But immense grassy plains extend in all directions, dotted here and there with groves of giant cactus and great herds of cattle.

The Climate.—The climate is an important factor in the missionary enterprise. Madagascar has a hot climate, which is not at all favorable to the white man. Malaria is prevalent, especially in the east, where mosquito-breeding swamps are common. Our sector is not in the path of the destructive tornadoes of the Indian Ocean; only a few really serious storms of this kind have struck our field in the last thirty years.

The Natives.—The natives are called Malagasy (in French, malgache). Racially they are of the brown Malay type, having language, traditions and customs in common with the peoples of the Indian archipelago. There are two tribes with which we are concerned. They are the Tandroy and the Tanosy. Together they are about 300,000 strong. They have no cities of any size. They do, however, settle in villages, each having its chief. Tribal feuds and slave or cattle-raiding expeditions were the order of the day before the French occupation of the island. Now they have been effectually stopped.

Nature has been lavish in her gifts to these natives. Fields and forests and herds most generously supply their needs. They do not have to work hard; consequently they are an indolent people. Their houses are small and primitive, being constructed of reeds, palm leaves and a few poles. The interior contains a crude fireplace, a couple of kettles, a basket or two, a mat to spread on the ground, and the family fetich or charm. No beds, chairs nor tables are found.

Religion.—The everyday life of the Malagasy is intimately bound up with his religion. Briefly stated, his religion is animistic with a maze of traditions, taboos and disgusting practices. The forests, caves and the very air are said to be inhabited by spirits which may be benevolent or malevolent according to their whims or the value of the sacrifice offered to them. Chief among all the spirits and most to be worshiped are the departed souls of ancestors. These are consulted on all important occasions in life. And the customs handed down to posterity by them constitute the supreme law of religion

and conduct. Child-marriage with all its attendant misery, polygamy with all its untold infamy, infanticide by burying alive the children born on unlucky days, ordeals by poison or fire—these and many other equally revolting practices are justified by the ancestral traditions; hence they assume the importance of religious commandments. It is the business of the witch-doctors to interpret these traditions and to prescribe the required sacrifices. But their most lucrative trade consists in making fetiches supposed to possess amazing powers to ward off disasters and to procure favors. Every native has one or more of such powerful fetiches in his possession.

The first chapter of European intercourse with the native Malagasy is a sordid tale. Portuguese adventurers visited the island in the fifteenth century. The slave trader and the rum dealer came in their wake. The inhuman treatment accorded the poor savages aroused such hatred and distrust toward all whites, that it constitutes, to this day, the chief hindrance to missionary success.

Missionary Attempts.—The first attempts at winning the Tanosy for Christ were made by Roman Catholics at Fort Dauphin, in the middle of the seventeenth century. They proved to be a complete failure. Due to the methods of Father Stephen, the natives rose in rebellion against him and his French companions and annihilated the entire settlement. The next attempt was made by the native officers of Ranavalona II, the first Christian queen of Madagascar. Her predecessors had obtained a foothold on the south coast, maintaining a military post at Fort Dauphin. When the queen embraced Christianity it became incumbent

upon the soldiers to organize a church. It is evident that there was but little Christianity connected with it; and still less was done to gain the adjoining tribes for the new religion.

The Lutheran Mission.—What induced the Lutherans to occupy this far-away field? We will mention briefly the events leading up to its occupation. The London Missionary Society sent messengers of the gospel to the capital of Madagascar as early as 1820. The story of their initial success, the ensuing persecutions by the cruel Ranavalona I, lasting thirty fearful years, the heroic martyrdom of nearly 200 converts, turned the attention of Church people everywhere to Madagascar. Later rulers adopted a liberal attitude toward the Christian faith, reaching its climax when Ranavalona II formally accepted the Protestant religion.

The home Churches saw in all these events the call of the Lord to enter and possess this island for Christ. It is not within the scope of this chapter to tell the story of that period. Suffice it to say that the Norwegian Missionary Society decided to enter the new field. Bishop Schreuder, at that time stationed in South Africa, was ordered to go to Madagascar to make a preliminary survey with a view to establishing a Lutheran mission on the island. This was done in 1865. The work of this society has been blessed to a degree almost without a parallel in the annals of modern missions. There is today in the interior of the country a native Lutheran Church, firmly grounded in the faith and confession of our Church, a Church of more than 100,000 members.

How American Lutherans Became Interested in

Madagascar.—The Norwegian immigrant brought with him to his new home in the West a fervent love for his Church and all its activities. Especially was this the case in regards to the salvation of the heathen. Church papers and missionary periodicals from the old home became potent factors in keeping the interest alive. Missionaries home on furlough made occasional visits to the Norse settlements of the Northwest, in this way advancing the good cause. There were, among the early Church pioneers, a number of good men and true, who were ever active in behalf of foreign missions. Permit us to mention two: The Rev. P. A. Rasmussen, of Lisbon, Ill., and Professor George Sverdrup, president of Augsburg Seminary, Minneapolis, Minn. By their appeals through the press, by lectures and sermons, they succeeded in crystalizing missionary sentiment into action. Conventions were called and plans were rapidly going forward for a more direct participation in the work. The Norwegian Missionary Society, to whose treasury most of the offerings for missions had been sent, agreed to call and send to their field such young men as the Church in America might find properly qualified for the service.

The year 1887 is a red letter date in our mission history. A young theological candidate at Augsburg Seminary, J. P. Hogstad, declared himself willing to go to Madagascar, if the Lord would have him. The Norwegian Missionary Society sent him a call, and the Norwegian Lutherans of America had in him their first representative in the mission field. After a conference with the missionaries in the interior, it was decided that the Rev. Hogstad should go to the land of

the Tanosy. In 1888, Hogstad went to Fort Dauphin as the first Lutheran missionary in the vast regions of South Madagascar.

The native Church, organized by the queen's soldiers, welcomed the new missionary; but he soon made the discovery that its membership and practice were such that he could not co-operate with it. He felt that the savage and hitherto unreached Tanosy had the first claim to his service. Several powerful chiefs, more or less independent of the queen's government, had divided the tribe among themselves, and were extremely jealous of their prestige. To these men Hogstad came and made friends with them. He seemed to have a wonderful influence over them, though the caprices and unreasonable demands of those tyrants were almost beyond human endurance. Having gained the confidence of the natives, he established schools in the more important villages of the neighborhood, the Norwegian Missionary Society supplying him with the necessary teachers from the inland. It was a hard field, but the Christian teaching and preaching bore fruit at last. The Tanosy began to enter into the kingdom of God.

The year 1892 marks an important event in the Madagascar mission. The conviction had been growing in the United Norwegian Lutheran Church that it ought to have a field of its own in Madagascar. Accordingly a delegation was sent to the Norwegian Missionary Society, urging the transfer of a portion of South Madagascar to the Church in America. This was readily agreed to. The tribes living south of the 23rd degree latitude became the wards of our Church. Due to an unfortunate division in the home Church,

this field was partitioned between the two factions, the United Church retaining about two-thirds of the original territory.

The spirit of missions was not permitted to suffer any setback on account of dissentions at home. The churches gave liberally of their means, enabling the Board to send a considerable force of men and women to the field. The records contain the names of thirty men and twenty-five single women, who were sent out by our Church to Madagascar. Some of them were granted a long day in the Lord's harvest. In 1911 the Rev. Hogstad passed to his reward, having given all the love and all the energy of twenty-three years of service to the south coast people. The careers of others were cut short by the unfavorable climate or other causes. At present the staff of whites comprises nineteen men and fourteen single women missionaries.

The mission work quite naturally has resolved itself into two main activities, the *evangelistic* and the *educational.*

The Evangelistic Work.—All our missionaries are messengers of the crucified and risen Jesus. Experience has shown that the story of the Cross is a power of God unto salvation for all, even for the most degraded Malagasy. A great deal of the missionary's time is spent in personal work, explaining the way of salvation, and pleading with individuals to be reconciled to God. The important centers of the Tanosy tribe have been occupied and, though the task is still in its pioneer stage, a fair ingathering has already taken place at all the stations. Having won the natives for Christ, the missionary must watch over them, train them for active membership in a Christian congrega-

tion, and develop leaders, so that in time, not too distant, the Church may attain to the full stature of the body of Christ.

The Tandroy, most savage of all Malagasy savages, having come into contact with the gospel, seem surprisingly receptive. The Rev. G. Torvik, the oldest and one of the ablest men on the field, together with the Rev. A. Picard, our French Lutheran pastor, were chosen for the difficult task of blazing the trail into their dark land. Others have gone to their assistance, so that, at present, all but two of the large centers are occupied. The work of evangelizing the Malagasy is being carried on at ten main stations. The missionaries are ably assisted by twelve ordained natives. In addition to these 192 evangelists and Bible women at 104 outstations are faithfully endeavoring to win their countrymen for the Savior. Since the opening of the mission in 1888, 6,234 persons have been baptized.

The Educational Phase of the Work.—The education of the native has been on the missionary program since the very beginning. Hogstad had considerable success in starting village schools, conducted by people of the Betsileo tribe. It was soon realized, however, that these schools would render but little service, unless manned by teachers of local origin. The missionaries met the emergency by opening training institutes. By combining both normal and evangelistic features, these schools have produced good results. But the morals of the Malagasy home are so unutterably filthy that the schools, even the best of them, could hardly hope to overcome the evil precepts instilled into the child from earliest infancy. The only way in which real Christian character could be formed

would be to take some of the children out of their heathen environment and give them an efficient training under vastly different circumstances. A school for native girls was started in a small way by Miss Nilsen at Fort Dauphin in 1896. It might properly be called a Rescue Home, as it was intended to rescue the little girls from their own depraved homes. The Home soon grew to considerable proportions. But the proximity of the military barracks and undesirable neighbors made it advisable to move the institution to Sainte Luce, twenty-five miles north of Fort Dauphin. This home for girls has been one of the chief assets of the mission. The girls are given all the advantages of a Christian home, combined with a modern public school. The course of instruction is recognized by the French authorities, inasmuch as satisfactory attention is given both to the French language and to such domestic science as is suited to Malagasy conditions. The mission has been exceptionally fortunate in its staff of workers in this school, some of the best women in our Church having volunteered for the service. Most of our young Christian workers get their wives from the Sainte Luce school; and it must appear self-evident that this arrangement makes for truly Christian homes, and that these in their turn become the foundation of a virile native Church. Three other similar schools for girls have been founded at various places in the field. The total attendance at present aggregates 200.

The School for Boys.—A training school for boys was started in 1897 in the home of the Rev. P. C. Halvorson, at Fort Dauphin. In spite of the close quarters, Catholic intrigues, parental interference and the

savage character of the little fellows themselves, the Home grew and prospered mightily, having at times more than 200 boys in attendance. It has been no small item for the mission to feed and clothe all these boys, but it is, beyond a doubt, its very best investment. The institution lately has been transferred to a large and convenient property at Manantantely, a short distance from Fort Dauphin. It is one of the best equipped educational establishments in the island, both as regards teachers and buildings. A thorough instruction in the Christian religion is, of course, given first place. A recognized French teacher is at the head of his department, and all the boys are made to pass rigid examinations in the branches prescribed by the colonial government. It may be noted that much attention is paid to manual training. Normal school classes have been added to the other courses at Manantantely. The most promising boys are trained for the teaching profession, through which they are to practice the art of winning souls for Christ.

A school for evangelists and their wives has been conducted at Fort Dauphin for some years. The young men who prove their mettle as "fishers of men" are sent to the theological seminary at Fianarantsoa, in the interior. This is a union Lutheran seminary conducted jointly by the Norwegian Missionary Society, the Lutheran Free Church, and the Norwegian Lutheran Church of America. The regular three-years' course is offered, thus securing for the Lutheran Church of Madagascar a well qualified native clergy.

Besides the above-mentioned schools, there are seven elementary schools and eight preparatory schools,

having an attendance of 250 and 200 respectively. One hundred and three Sunday schools have an enrollment of 3,747.

The Native Church.—Western Christianity with its thousand years of spiritual experience is apt to expect too much from the Malagasy Church; and when expectations fail, judgment is apt to be both hasty and unkind. Malagasy Christians of the first and second generations are immature. They are weak and prone to stumble. All their antecedents, all their traditions are steeped in unspeakable vices. Hence we are grieved but not surprised when their old habits occasionally assert themselves in glaring sins. Nevertheless, the Spirit of God is slowly, but surely, building the true Temple of the Lord among them. There is an appreciation of the Means of Grace, fully up to the standard set by the home churches. Family devotion is very generally observed; all the Christians of the village usually come together for evening prayers.

Church discipline is an essential feature in the life of the congregation. Moral delinquencies are kindly but firmly dealt with. It is encouraging to note that the natives themselves see the urgent necessity of a strict attitude toward the offender, and that they are led to take the necessary steps according to the scriptural injunction.

The question of self-support has come to the fore. Offerings have become general in all the churches. Last year the native contributions totaled 29,402 francs, which at a normal rate of exchange would amount to nearly $6000. Some of the congregations have assumed the care of old and neglected persons

in their neighborhood. Other churches are sending out and supporting native missionaries. Aid societies have been organized by the Christian women; and Young People's Luther Leagues are supported with a great deal of enthusiasm. The latest development in the native Church is the organizing of all the Lutherans of Madagascar into one national body. This is as it should be. The day is not far distant when there will be a self-supporting, self-governing and self-propagating Lutheran Church in Madagascar.

The French Occupation.—The French occupation of the island and the subsequent varying moods of the colonial policy toward our mission have had such far-reaching effect on the work that a few explanatory remarks will not be amiss. There can be no question but that the coming of the French had some positively beneficial effects on the natives. The administration of the defunct Hova government was notoriously corrupt. Of public safety there was none. Slave raids and robbery went on unchecked. Instead of native graft, capable and just courts have been set up throughout the whole country; an efficient police force is maintaining law and order; many good roads have been built; travel and commerce have become safe and profitable.

All this eventually reacted favorably on the mission work; but the immediate effect of the French occupation was unfavorable. Our schools suffered a veritable disaster. The new regime had no interest in the education offered by the schools of the missions. The heathen were not slow in noting this attitude of the government, with the result that very few could

be induced to go to school. When, in the course of time, the administration became frankly hostile to the missions, closing most of the churches as well as the schools except such as could secure French teachers, then the day of our educational activity seemed forever past. Thanks to the United States consul in Madagascar, and the timely help of the French Lutheran Church, our schools were able to weather the storm, until a more liberal policy was inaugurated. This has become increasingly evident since the World War.

The military occupation of non-civilized lands has never failed to exert a demoralizing influence on the conqueror and on the conquered. Madagascar was no exception. The heathen very naturally concluded that the morals of the whites were no better than his own. Why, then, should their religion be preferred to that of his ancestors? When the Governor-General refused the oft-repeated petitions of our missionaries for permission to go into the Tandroy country, he made it sufficiently plain that he considered the savages better off without the Christian religion. And he took pains to let the natives know his attitude. When our churches were closed, when our people were threatened with arrest for letting their neighbors be present during family devotion, while the heathen by the thousands were absolutely free to indulge in their wild dances, carousals and unspeakable excesses, for days and nights at a time—is it any wonder that the evangelistic work suffered seriously?

But the Lord of the harvest did not permit hostile forces to triumph. A reaction in favor of fair play,

official non-interference in religious matters, and a friendly intercourse with the missionaries on the part of local administrators, give us reason to hope that the day of religious intolerance is past.

CHAPTER VI.

NORWEGIAN LUTHERAN CHURCH OF AMERICA

M. SATERLIE

CHINA

The Norwegian Lutherans who came to this country were, in the beginning, as far as Church work is concerned, principally engaged in organizing congregations, building churches and schools and gathering into the fold of the Church the thousands of immigrants who were scattered throughout the states and territories of the United States of America. But the Norwegian Lutheran immigrants were not satisfied with doing Church work only in the homeland. To spread the kingdom of Heaven to all non-Christian people was no less important to many of our forefathers than the other activities of the Church; and their interest in foreign missions was promoted and strengthened by visits of missionaries from their native land. During this period of Norwegian American Lutheran Church history no synod carried on any independent work in heathen lands, but financial support was given to the Norwegian Missionary Society for its work in Madagascar and South Africa.

A letter from China written by a missionary from Norway, O. S. Nestegaard, was published in America in 1889; and this letter was the first call to our Church people to engage in missionary work in China. After

a short stay in China, Mr. Nestegaard, returning to Norway by way of the United States, aroused a deep interest in China through his lectures and sermons, especially in congregations of the Hauge synod; and as a result it quite naturally followed that a society was organized to begin independent work in China.

The China Mission Society

In 1890 at the annual meeting of the Hauge synod the question of starting missionary work in China was considered. The synod at that time was not ready to begin the proposed work; but a number of those interested in an immediate organization prepared a plan for a missionary society among Norwegian Lutherans in this country similar to the Norwegian Missionary Society in Norway. Thus it happened that twenty-five pastors and laymen, who had attended the convention, organized a society known as the Norwegian Evangelical Lutheran China Mission Society.

The China Mission Society tried, as far as possible, to make the organization of the Norwegian Missionary Society its pattern; and the founders endeavored in every way to create an organization able to do effective work. It was to consist of local missionary societies, and the work was to be managed by a mission board. At the annual conventions of the society the officials of the board were to make their reports and all decisions regarding the work were to be made. Field workers were engaged to conduct a campaign of foreign missionary education by arranging meetings in the congregations of the various synods. Such meet-

ORGANIZATION MEETING OF THE LUTHERAN CHURCH IN CHINA.

AN OUT-STATION

LENA DAHL MEMORIAL HIGH SCHOOL FOR GIRLS, SINGYANG, HONAN, CHINA

ings were held in congregations belonging to the Hauge synod and to the United Norwegian Church, and they aroused deep interest in China mission work.

When the Hauge synod in 1891 decided to begin missionary work of its own in China, it was but natural that its pastors and congregations should give their support to the foreign mission work of their synod rather than to an independent society. Consequently the society lost many of its members and much of its support; but the membership from other synods increased and the work was continued. The society had won multitudes of friends in the United Norwegian Lutheran Church, and its affairs were managed by members of that Church, until in 1904 the United Norwegian Church officially assumed charge of the mission.

By the time the United Norwegian Church assumed the work, twenty-two missionaries, including wives, had been sent to China. The pioneer among the Norwegian Lutheran missionaries is Rev. Daniel Nelson, who went to China in 1890. The society selected Hankow, the Chicago of China, as its starting point. Hankow lies six hundred miles west of Shanghai, one of China's largest seaports. The society finally selected as its field a part of the southeastern portion of the province of Honan. Before this field was selected, promising work had been carried on in Hankow and a nearby place; but the chief function of the society was to create interest in foreign missions among Lutheran Church people in the homeland. In the foreign field it did much preparatory work of great value to the China mission of the United Norwegian Church.

The China Mission of the Hauge Synod

Of all the Norwegian Lutheran Church bodies in America the Hauge synod was the first to start foreign missionary work of its own. At its annual meeting in 1891, the members of the convention, conscious of their duty to do more for the salvation of the non-Christian world, adopted a resolution to begin separate work in China. The synod immediately took steps to prosecute the work energetically. A Board of China Missions was appointed and rules for foreign missions were adopted. The convention, aware that such an undertaking in a far-away, foreign country would gradually become a heavy drain on its treasury, planned to get every member of the synod interested in its China mission. A traveling field secretary was appointed. Missionaries, pastors and laymen were drafted into this campaign and it was made a rule, as far as possible, to hold a foreign mission meeting once a year in every circuit of the synod.

As far as missionaries were concerned, the synod was fortunate, because volunteers immediately presented themselves. It was literally true that "before they called, the Lord answered." In 1890 three volunteers offered to go to China, and they were sent to the foreign field in 1892. One of these was Rev. H. N. Ronning, the first pastor in the Hauge synod to go to China. From that time to 1917, thirty missionaries were sent to the foreign field.

This success was partly the result of the interest in foreign missions prevailing among students at the schools of the synod. Missionaries from different countries visited these schools, missionary societies

were organized, and instruction in foreign missions was given. Later these societies joined the Luther League of the synod and the interest of the students in foreign missions was in this way spread among the young people.

The ladies' aid societies, as well as other missionary societies, helped the China mission of the synod; but the leaders were conscious of the need of a better organization of women in order that the work could be done more efficiently; and in 1901 the first Women's Missionary Federation of Norwegian Lutherans in this country was organized. This federation established a Bible school for women in China, built a home in St. Paul for missionaries on furlough, and in 1916 sent a representative to China to celebrate the twenty-fifth anniversary. In addition to these activities the federation gave support to various branches of Church work at home.

It so happened that missionaries from different Lutheran synods and societies came to Hankow about the same time, all eagerly looking for a place to start their missions. On the advice of other missionaries, this small band of newcomers planned to begin work somewhere in the northwestern part of the province of Hupeh and in the adjoining part of Honan province. The first missionaries of the Hauge synod first went to Fancheng, a large commercial city, and decided that it should be the starting point and center of their work. In 1893 property was bought and building operations commenced; but unexpectedly they were stopped. The Chinese middleman, who had given assistance in securing the property, was imprisoned and beaten and the missionaries were forced to leave. The

government officials and the populace were hostile. The missionaries were greeted with abusive language, cobblestones and other missiles. Time and again the missionaries tried to resume work, and after two years they finally succeeded.

At Fancheng much of the mission work of the synod was concentrated and, consequently, a number of buildings had to be erected there, such as missionaries' residences, a church, chapels, a hospital, classrooms and dormitories for two high schools, and other buildings. Four other main stations were opened and at these places considerable building was done.

The Hauge synod sent comparatively many missionaries to China, who, facing the task of evangelizing two million Chinese, were soon aware of the need of Chinese Christian helpers. They opened training schools, private classes, Bible institutes and high schools. A high school for boys and another for girls were established. The high school for boys included a preparatory school and a theological seminary. Theological instruction was begun, but discontinued after the establishment of the joint Lutheran theological seminary. The high schools did good work in training native workers and a great and prosperous evangelistic work was developed in the different districts.

Dispensary and hospital work was started at an early date and was of great assistance in removing prejudice and ill-will against foreigners. Meanwhile thousands of sick and suffering people were relieved. Later the synod joined a neighboring mission in maintaining a hospital and a high school for girls.

The synod co-operated with other Lutheran missions in establishing a Lutheran theological seminary

and a school for missionaries' children, and took its pro rata share in erecting the buildings that were needed for these union enterprises.

The foreign missionary work of the Hauge synod gradually expanded both in the foreign field and at the home base for a period of twenty-five years. During its annual meeting in 1916, a day was set aside for the celebration of the twenty-fifth anniversary of its China mission, and a jubilee celebration was held on the field in the fall of the same year. Rev. C. J. Eastvold and Mrs. Eastvold were sent as the synod's representatives to the celebration in China. This visit to the field was greatly appreciated by the missionaries and Chinese Christians.

The China Mission of the United Norwegian Church

When the United Norwegian Lutheran Church of America, in 1903, decided to assume charge of the mission work in China that had been carried on by the China Mission Society, it faced a double difficulty: scarcity of missionaries and lack of money. At the annual convention in 1903 the discouraging information was given by the Board of Missions that the United Norwegian Church had left only five of the twelve missionaries who had been sent to Madagascar, and only thirteen in the field in China, which it had been decided to add to the foreign mission work of the Church. The new foreign mission of the Church, as well as the Madagascar mission, would need more missionaries. The Board, furthermore, reported a large deficit and that the China mission would increase the budget to twice its former

amount. This information was a revelation to the pastors and delegates attending the convention, and it was carried to the congregations of the Church, which were urged to plead with the Lord of the harvest to provide more laborers and money.

The United Norwegian Church gradually took steps to organize the work in America so that it might prosper and expand both at home and abroad. A separate board was appointed to have charge of foreign missions only, and a secretary was elected to devote himself exclusively to this work. Field workers were employed who, assisted by the secretary, board members and missionaries home on furlough, pleaded the cause before the people of the Church. Numerous meetings were held throughout the Church to arouse interest in foreign missions. The annual conventions urged all pastors to assist in collecting the budget for foreign missions and recommended that one of the annual meetings in the various circuits of the Church should be devoted to missions only, and that congregations able to do so should support assigned foreign missionaries. This agitation had a wonderful effect. An ever-increasing number of congregations annually gave large offerings to foreign missions. Some made themselves responsible for the support of missionaries, the students in the schools of the Church did the same, one member of the Church alone paid the salary of a substitute on the field. Many ladies' aid societies, missionary societies and individual members of congregations supported native workers. Donations to foreign missions in thirteen years increased from $18,000 to $153,000. Volunteers applied for service abroad. As a result of addresses on foreign mis-

sions at the schools of the Church, the interest of the students in the work in foreign lands increased. In 1911 the United Norwegian Church added foreign missions to the curriculum of its theological seminary and appointed a professor to give lectures on this subject. As far as we know, the United Norwegian Church was the first Lutheran synod to do this. Rev. M. J. Stolee, a foreign missionary of the Church, was chosen. The result of this effort in the Church schools was that in ten years fifty young men and women volunteered to go to the foreign fields, of whom thirty-four were sent to China.

The Women's Missionary Federation of the Church, in many ways, gave the foreign mission work of the Church enthusiastic and active support. Its outstanding achievement was the provision of four rest cottages built for missionaries at home on furlough. The federation published and distributed books and pamphlets on the missions of the Church, arranged meetings for missionary societies in many parishes to cultivate the cause of missions and to secure members. During the six years of its existence the Women's Missionary Federation accomplished splendid results.

The United Norwegian Church, observing how doors were being opened for missionaries and missionary work in China decided to provide as soon as possible all the missionaries that were needed for beginning work in each of the districts in its field. In order to reach this goal, forty-eight missionaries were sent to China in twelve years. The China Mission Society had started work at three places. The United Norwegian Church added four more main stations.

The United Norwegian Church was confronted also with the necessity of providing more adequate buildings. A man was sent to China to superintend the building operations. Missionaries' houses, churches, chapels, classrooms, dormitories for two high schools and a hospital were erected. The United Norwegian Church also co-operated in providing buildings for the joint Lutheran theological seminary and the joint school for missionaries' children.

Chinese workers were needed as badly as buildings. In order to fill this want, the training of evangelists, Bible women and teachers was attempted from the beginning. At first each missionary had private training schools; but later the mission opened schools for evangelists, which provided a three years' course of study. A school for the training of Bible women also was established.

Meanwhile plans for more advanced school work were adopted and a high school for boys was begun. The original plan to combine a theological seminary with this school was abandoned when the Lutheran missions established the joint Lutheran theological seminary. Later plans were made to add a college department to the high school and negotiations were pending with the other missions in China to establish a joint Lutheran college, but it was decided that the time had not yet come for such an undertaking. In the meantime the high school for boys continued as such with an additional class for the training of native evangelists. A high school for girls also had been established. Thus gradually native workers were secured and the mission undertook an extended and successful evangelistic work.

Among the first buildings erected in the field were a hospital and two dispensaries, and more or less medical work was done at all stations.

During the time that the United Norwegian Church conducted its foreign missionary work, conditions on the field improved, the work prospered and interest in foreign missions steadily increased. Urgent requests from the field led the United Norwegian Church to send an official representative to be present at the dedication of the theological seminary in China and to celebrate the twenty-fifth anniversary in Madagascar. The mission secretary, Rev. M. Saterlie, was sent. The festivals celebrated in the foreign fields were days of rest and rejoicing, and they were followed by a strong forward movement.

The China Mission of the Norwegian Synod

The Synod of the Norwegian Evangelical Lutheran Church of America, previous to the year 1912, had been engaged principally in home missions, educational and charity work, missionary work among sailors, immigrants, and Mormons in Utah. Foreign missionary work on a small scale had been carried on among American Indians, and Eskimos in Alaska, and support had been given to the Schreuder mission in South Africa; but it was felt more and more that the foreign missionary work done by the synod was not what it could be and ought to be; and the duty as well as the necessity of beginning independent and energetic work in non-Christian lands was frequently and earnestly urged.

In 1911 the president of the synod, Dr. H. G. Stub, reported to the annual meeting that interest in for-

eign missions had increased greatly among students at the theological seminary; that a member of the missionary society of the students had volunteered, God willing, to go to whatever foreign field the synod might send him, and that the society had promised to pay at least a part of his salary. The president earnestly pleaded with the synod for more vigorous effort on behalf of foreign missions. A committee was appointed to study the matter carefully and to report at the next synodical meeting. This committee reported in 1912 that many favored taking over the Schreuder mission in South Africa as the foreign mission of the Church, while others suggested some other field either in Africa or Japan. After careful consideration the committee decided that China presented the greatest opportunities and proposed that the synod begin its own mission in China, that a field be selected in the province of Honan or in an adjoining province, that two missionaries be sent to China in 1912, and that the Church be encouraged to pray the Lord of the harvest to bless this new undertaking and to provide the laborers and means that were needed. This report was adopted by the synod. The committee named above was continued with instructions to serve as a temporary Board of Foreign Missions. A missionary was called to go to China and the Church Council, to which the arrangement of details had been committed, sent Rev. J. R. Birkelund, M.D., to China to make investigations and to offer recommendations concerning the location of the field and the details of the work which the synod had decided to undertake. Dr. Birkelund recommended that the synod locate its field in the southeastern part of the province of Honan, ad-

joining the field of the United Norwegian Church. This the synod approved at its special meeting in 1913.

Meanwhile repeated calls for volunteers had gone forth and during 1913 nine missionaries were called. Later four additional missionaries were sent out. In many ways 1913 was a banner year for the China mission of the synod. During the winter of 1914-15 work was begun in the city of Kwangchow, the center of the field. By the spring of 1915 two acres and a half of land were bought. "Securing land, however, is by no means the only difficulty to overcome when a new mission is to be started. Erecting buildings is another one of the difficulties. The foreigner who is to build in China needs to be as wise as Solomon and as patient as Job." In a comparatively short time the houses needed at Kwangchow were built. Houses were erected also at the two other main stations that had been opened. The missionaries then had some equipment with which to commence work. All this was accomplished in about two years.

In the meantime interest at the home base was rapidly increasing. In 1914 the synod decided to secure lots and to build cottages on the Kikungshan, where other missions already had put up summer homes for missionaries during the hot season. At the annual meeting in 1914 the synod also decided to co-operate with the Hauge synod, the Augustana synod and the United Norwegian Church in conducting the American School on the Kikungshan. In 1915-16 the missionary personnel was increased by sending six more missionaries to the field. The synod sent a total of eighteen missionaries to China, two of whom resigned and returned to the homeland. The

temporary organization of the synod's foreign mission work was displaced by a permanent one, when it adopted definite rules for its China mission and appointed a Board of Foreign Missions. This Board, similar to the boards of other Lutheran synods, at once began a strong and general campaign of missionary education by conducting numerous meetings in the interest of foreign missions.

Dispensary and hospital work had been planned from the beginning in conjunction with evangelistic and educational work, for sick people are numerous in China. During six months 3,277 patients were treated, an average of over twenty per day, and during the next four months as high as sixty and seventy patients a day came to the dispensary for treatment.

Educational and evangelistic work was conducted from the beginning. Primary schools were opened and were well attended. They soon became numerous and flourishing. The evangelistic work prospered. Services were attended by hundreds of Chinese, and more would have come if the chapels had been larger. Sixty catechumens were enrolled at Kwangchow and this number soon increased to one hundred. A new and roomy church was built and at the dedication festival about two years after the work had been commenced, seven hundred people attended services. In other places the work was no less successful.

The synod's China mission was carried on for a period of approximately four years before the Hauge synod, the United Norwegian Church and the Norwegian Lutheran synod united in 1917, when the missionaries as well as the Church at home thanked God for what they had been permitted to accomplish, trust-

ing that all who by their prayers and gifts had supported the mission of the synod also would loyally and ardently support the China mission of the Norwegian Lutheran Church of America.

The United Mission in China

In 1917 after the union of the Hauge synod, the United Norwegian Church and the Norwegian synod had taken place, the Norwegian Lutheran Church of America took charge of their united missions in China under the name of the Lutheran United Missions. This union of the synods at home and of the missions abroad was very helpful and profitable to Church work and was hailed with general satisfaction and thanksgiving both at home and in the foreign field. When the Norwegian Lutheran Church assumed charge of the work of the three merged synods, ninety-one missionaries and 493 native workers were at work in the foreign fields; thirteen main stations and 130 outstations had been opened and forty-two congregations had been organized. Hospital and dispensary work had been started in three places and eight foreign and four native doctors employed. There were four high schools, a joint theological seminary, a school for the children of missionaries and 160 primary schools for natives with 4,896 pupils; 5,176 had been baptized and 2,576 catechumens were being prepared for baptism. The cash receipts from congregations, schools and hospitals amounted to $1,607. Much had been accomplished by the China missions of the three former synods now united; but among a population of approximately seven millions, much more remained to be done.

A great and arduous task also confronted the Church at home. The present generation of Christians in the home Church is in duty bound to try its utmost to save the present generation of heathen in the foreign fields. The Church, therefore, assumed the responsibility of making this obligation known to its members and make them feel constrained by the love of Christ to obey His command to make disciples of all nations. It appointed a Board of Foreign Missions; rules governing its foreign missions were adopted. Two secretaries were appointed to do the required office work and attend meetings in the churches to plead the cause of foreign missions. The Church, moreover, took steps to extend the work of the former synods by gradually providing more workers and as large a budget as possible. The campaign of education, started by the former synods, was continued among all the congregations of the united synods. At all annual conventions missionary services and mission festivals were held and offerings were received for the missions. The Board of Foreign Missions was instructed to present to every district and circuit meeting and to all young people's conventions the cause of foreign missions, and to arrange as many meetings as possible at which the people were to be asked to support this branch of Church work. Field secretaries were employed to assist the office secretaries and missionaries on furlough to conduct these meetings. In this manner a widespread interest was aroused.

Just preceding the union the synods were more or less busy settling their old accounts and taking other steps preparatory to union; and for some time after

the union the Norwegian Lutheran Church was busy setting its house in order both financially and otherwise. For years no buildings were erected on the foreign field until, finally, conditions became unbearable and the Church commenced collecting a special building fund.

The auxiliary organizations of the Church continued their work in supporting foreign missions. The Women's Missionary Federation, a combination of the federations of the former synods, in order to reach every missionary organization in all congregations, organized federations in every district of the Church. This society and the district federations are doing very effective work in arousing interest in foreign missions among the women of the Church. The Young People's Luther League, as well as the students of the Church schools, also have faithfully supported this branch of Church work, both financially and otherwise.

Unfortunately financial difficulties caused by the World War made it impossible to promote the work as rapidly as conditions in the foreign field demanded. Comparatively few missionaries could be sent to the foreign field and comparatively few buildings could be erected. The work of foreign missions has been hampered because of the lack of workers, buildings and money, while the Church faced not only a tremendous task and great responsibility in China but also a wonderful opportunity, because the Lord had placed before it a door into China more open than ever before.

When the three China missions had been combined, a superintendent was appointed to have charge and

oversight of the work on the field. Rev. C. W. Landahl has held this office ever since the union. Otherwise the work has been continued as it had been conducted by the former three synods; and in spite of all handicaps it has prospered and grown. In seven years the number of outstations has increased to 208, congregations to 72, native workers to 628, pupils in the missions schools to 8,058, baptized members to 6,801; and a new hospital building has been erected. At the three hospitals and the three dispensaries between twenty and thirty thousand patients annually are treated. The income from the Chinese congregations, schools and hospitals has increased to $10,201.

One of the most important events of this period was the organization of the Lutheran synod of Honan and Hupeh, which occurred in 1923, when delegates and other church members met at Sinyang, one of the oldest and most important of the stations in the eastern part of the field. A tentative constitution was adopted, officers were elected and the machinery needed to operate the synod was created. Even a part of the required budget was raised. But other matters besides the organization of the synod were considered by the assembly, such as the relation of synod, district and congregation to each other; and their relation to the Lutheran Church in China. The fact was emphasized that the aim of the home Church in its foreign fields is the establishment of a self-supporting, self-governing and self-propagating Church, and that the organization of the synod was an avowal that the daughter Church would try to realize the aim of the mother Church.

Medical missionaries in many cases are the advance agents of evangelistic work. No work done by missionaries in China is appreciated as much as the medical work. Even if non-Christians do not understand a Christian sermon, they readily understand the help they get at a Christian hospital, and gradually they learn that the medical mission work is a part of the whole work of the Church to save the souls as well as to relieve the bodily ills of men. After a wealthy and prominent Chinese official had been cured of a disease by one of our medical missionaries, he decided that the Chinese themselves ought to undertake medical work. Building funds were raised and a large, up-to-date hospital was erected in the city of Sinyang. The Chinese are paying the running expenses, while a doctor and a nurse, belonging to the mission, at the request of the Chinese, superintend the medical and evangelistic work.

But what can a handful of foreign doctors do among the multitudes of sick people in our foreign field? The attention of the Church was called to this question and immediately it became evident that something must be done to train Chinese Christian doctors. The home Church, as well as its missionaries in China, also realized that there was no prospect of ever establishing a Lutheran medical college. They, therefore, decided to co-operate in the medical department of the Shantung Christian University by appointing one of the missionaries, Rev. Louis H. Braafladt, M.D., Ph.D., to be a member of its medical faculty and by paying a part of the running expenses of this university, with the understanding that Prof. Dr. Braafladt shall have

unhindered supervision over the Lutheran students attending this school.

If China ever is to be Christianized, which gradually it will be, it must be done by Chinese workers. The missionary soon finds that he is handicapped in many ways. There are serious language difficulties, and in spite of all his efforts to understand the people and to sympathize with them, the foreign missionary never can have the same influence with the people as the native Christian. Neither can he, unaided, reach the masses with the gospel. He must have native workers, the more the better. The systematic training of native workers, therefore, is of the utmost importance; and training schools are established as soon as work in the field has been begun. Usually this effort began with the intermittent training or private instruction in small classes. The next step was the establishment of Bible schools with more systematic training and a course of study covering a period of three years. The students, as a rule, had no preparatory training and comparatively few attended the Bible schools. Not enough by far were trained to supply the outstations of the mission, and untrained helpers had to be employed. In the beginning native helpers with very little training had to be engaged to teach primary schools, and some of them could do no more than teach the children to read and memorize Luther's Small Catechism. Similar conditions prevail more or less in all pioneer work and they are often prolonged because missionaries and dollars are so few.

Later in the mission attempts were made to provide more adequate training for evangelists and teachers.

Mission Field of the Norwegian Lutheran Church of America - In Honan and Hupeh, China.
Main Stations
Railway
Proposed Ry.
Statute Miles:
HONAN
HUPEH
Suiping
Juning
Kioshan
Sintsai
Chengyang
Sihsien
Loshan
Kushihsien
Kwangchow
Kwangshan
Sinyang
Tengchow
Sinyeh
Kucheng
Fancheng
Hankow
Shekow
CHINA
Mission Field
HONAN
HUPEH
TSINGHAI
SHANGHAI
CANTON
HONGKONG

The mission now conducts two senior high schools, one for boys and one for girls. In these high schools the following departments are to be developed: a college preparatory, a Bible department to train evangelists and Bible women, and a normal school department to train teachers for the primary schools. By this plan the mission hopes to secure well-trained native workers. Some provision also has been made for training native workers in the two junior high schools. Furthermore, the Church of Sweden has established a college in the field of the Norwegian Missionary Society, which is co-operating in this school. This gives other Lutheran missions an opportunity to obtain a Lutheran college training for graduates of their senior high schools. Moreover, the Joint Lutheran Theological Seminary will provide an ever increasing number of well-trained Chinese pastors.

The Present Field

As already noted, the former Hauge synod occupied as its field the northwestern corner of Hupeh and the adjoining part of Honan province, where at the time of the union it carried on work in four main station districts. The China Mission Society had a field in southern Honan, which later was transferred to the former United Norwegian Church. In this field work was done in six districts. The former Norwegian synod had work in four cities with their surrounding territory, adjoining the field of the United Norwegian Church. When the three missions were united, the combined fields included a large territory covering fifteen *hsien* districts or counties, having an area of about seventeen thousand square miles and a popula-

tion of approximately seven millions. This is the present China mission field of the Norwegian Lutheran Church of America.

The Peking-Hankow railroad crosses the field in South Honan, making this part of the field easily accessible. This is fortunate, because on this railroad line is located the Missionary Home and Agency, the Union Theological Seminary, the American School and the Language School in Peking, which the new missionaries attend. As for the western part, the former Hauge synod field, travel by boat from Hankow up the Han River up to the present time has been the most convenient route. Recently, however, an autobus line has been in operation from the western to the eastern part of the field. The trip can now be made in a day.

The other Scandinavian Lutheran missions in Central China are the following: in the province of Honan to the south are the Norwegian and Finnish missionary societies, the Church of Sweden and the Missouri synod missions; to the west in Honan province is the Lutheran Brotherhood mission; to the north in Honan, in Shantung and in Manchuria, the Augustana synod, the Lutheran Free Church, the United Lutheran Church, formerly the Berlin Missionary Society, and the Danish Missionary Society have their fields. The more intimately one becomes acquainted with the location of these fields, the more evident it becomes that their selection was not a haphazard choice, but that God led the Lutheran missions to these fields. Their location is in many ways most fortunate, because these fields practically are adjacent, so that co-operation between them can easily be secured.

The Union Lutheran Theological Seminary

The Lutheran missions in China have advanced farther in theological education than along other lines of school work. The Union Lutheran Theological Seminary was established a few years after high school work had been begun and before any definite steps had been taken to establish a college. The missionary work in China, conducted by our Lutheran churches in America, has as its aim the organization of Lutheran congregations and the establishment of a Lutheran Church in China. Lutheran doctrines have been preached and taught, and the church organization, church government and church work have been given a Lutheran form. Missionaries and mission boards soon became aware of the need of a Lutheran theological seminary to train Lutheran pastors. In 1907, at the Centenary convention in Shanghai, Lutheran delegates at that convention for the first time met to discuss co-operation in certain branches of work, of which the establishment of a joint Lutheran theological seminary claimed the most attention. Other union conferences discussed this matter and finally in 1913 the Union Lutheran Theological Seminary was established at Shekow, ten miles northeast of Hankow, from which it can be reached by train or auto. The seminary building was dedicated in the fall of 1913. The Churches and societies co-operating in this seminary are the Norwegian and Finnish Missionary Societies, the Augustana synod, the Lutheran Free Church and the Norwegian Lutheran Church of America. At present the faculty consists of four foreign professors and a Chinese assistant

professor, Hsieh Su-lin, who, supported by the Norwegian Lutheran Church, spent three years as a student in our Church's schools in America. The members of the faculty from the Norwegian Lutheran Church are Rev. O. R. Wold, D.D., the president of the seminary, and Rev. Erik Sovik. Three years are required to complete the course of study which is substantially the same as in the homeland. The establishment of this seminary was a very decided forward step in Lutheran missionary work in China.

Literary Work.—When Scandinavian Lutheran missionaries came to China, they found well established missions of the Reformed Churches. These were doing not only evangelistic, educational and medical work, but also literary work. German Lutherans also had published tracts, pamphlets, devotional books and several commentaries, far superior to anything published by other missions. Unfortunately their books were published in a dialect understood only by the more highly educated. The Reformed missions had published Christian literature of almost every kind, much of which Lutherans cannot use. In Lutheran mission work Lutheran literature is indispensable and soon such books as Luther's Catechism, Bible Histories, and other books were published. Up to 1917 very little was done by Scandinavian Lutherans along this line of work. But the increasing demand for Lutheran literature had to be met. The union Lutheran conferences, which started other Lutheran undertakings, also directed the attention of the Scandinavian missions to the need of Lutheran literature. In 1917 a joint board was appointed to assume charge of literary work, and Rev. I. Daehlin, one of the mission-

aries of the Norwegian Lutheran Church, was appointed to do literary work only. Furthermore, Mr. C. H. Chen, a graduate of our theological seminary in China, who, supported by our Church, for a period of four years has attended our schools in America, is preparing himself for literary work. Besides text books for primary schools and high schools and devotional books, text books in Church history, dogmatics and symbolics and a number of commentaries already have been published. A Lutheran hymnal has also been printed.

The American School.—That missionaries' children are entitled to education similar to that in the homeland, is self-evident; but how to provide schools in a foreign land similar to those at home is a most difficult problem. Such schools, however, must be established if missionaries, who have children of school age, are to remain in the field. Consequently, steps were soon taken in the various missions to provide schools for the children of the missionaries. In 1901 the Hauge synod opened a school for the children of its missionaries. The United Norwegian Church started a similar school in the eastern part of the present field; but in neither missions were adequate buildings and equipment provided. Then a union movement was started and the Unity School, as it was called, was formally opened in 1913. This school was jointly established by the Hauge synod, the Augustana synod and the United Norwegian Church. Later the Norwegian synod, the Lutheran Free Church and the Lutheran Brotherhood missions co-operated. Two large up-to-date buildings and a residence for the rector have been built. The curriculum includes an eight

year elementary school and a four year high school course. The special aim and purpose of the school is to provide a distinctly Christian training; and throughout the whole course religious training goes hand in hand with the regular school work. In this way one of the many perplexing questions of foreign missions has been solved. Were it not for this school, many of the missionaries in all probability would be compelled to return to the homeland to care for their children at the time when they are especially in need of home influence and the watchful care of parents. None of the co-operating missions single-handed could have financed the establishment and maintenance of such a school.

The Lutheran Missions' Home and Agency.—Churches doing missionary work in China need accommodations for transient missionaries and agencies to take care of business transactions pertaining to missionary work. The China Inland Mission built homes and agencies in three central locations in China, and other missions have had to provide similar accommodations and business agencies. The need for such a home and agency was soon realized by the Lutheran missions in central China, and the Board of Foreign Missions of the United Norwegian Church began negotiations with other Lutheran Churches and societies, whose fields were in the vicinity of Hankow, relative to the establishment of a Lutheran Home and Agency in that city. The United Norwegian Church, which conducted such a home and agency for a number of years, found that the majority of the Lutheran Churches and societies, having just begun their missionary operations, were unable to join in the under-

taking and decided to discontinue the enterprise. Lutheran missionaries in central China thereafter had to avail themselves of the accommodations offered by other agencies in Hankow. But the number of missionaries and the business of the missions increased so rapidly, and the non-Lutheran homes and agencies became so crowded, that in 1923 six Lutheran missions decided to build a Lutheran Home and Agency at Hankow. The building was completed in 1924. The property is centrally located, near the railway station, banks, steamship agencies and the American consulate. Two of its nearest neighbors are the houses of the American Bible Society and of the Central China Tract Society. The building is roomy and well equipped. In it Lutheran missionaries may find accommodations while staying in Hankow; and all their business may be transacted there, such as securing passage on steamships, getting their goods from the homeland through the customs and reshipping them to their fields, and arranging for the shipment of building materials to the mission stations. This home and agency is to be also the headquarters for conducting business meetings, storing literature, stationery, books and other goods. It, therefore, serves as a hotel and business center for the Lutheran missions in China.

The Lutheran Church of China.—On Tuesday, August 24, 1920, the Lutheran Church of China was organized. This event marks the year 1920 as the banner year in the history of Lutheran missions in China. It is evident that such an organization could not be accomplished without considerable preliminary work. The question of establishing a Chinese Luth-

eran Church had been discussed at several union Lutheran conferences. The various missions should organize synods and the Lutheran Church of China was to be the federation of these synods. Committees to prepare constitutions for synods and for the Church were appointed. Others were entrusted with the preparation of a union church book, union pericopes, and a common liturgy. When the preliminary work had been completed, representatives from the missions of the Norwegian Missionary Society, the Finnish Missionary Society, the Augustana Synod's China mission and the Norwegian Lutheran Church's China mission met, August 22 to 29, 1920, and organized the Lutheran Church of China. A constitution approved by the home boards was adopted, and officers were elected. At its meeting in 1923, Rev. N. Astrup Larsen was chosen as president. Since its organization the Lutheran Free Church's China mission and the Breklum mission have joined. Regular meetings are to be held every three years.

Thirty years ago the first Scandinavian Lutheran missionaries landed in China. They were missionaries of the Hauge synod and of the United Norwegian Church. The Augustana synod began its work in 1906, the Norwegian and Finnish Missionary Societies in 1902 and 1903, respectively; and the Church of Sweden has just started its work. The Lord has prospered the work to such an extent that a Chinese Church has been organized after so brief a period of missionary effort. The Chinese Christians seem to realize their responsibility. At the organization meeting of the indigenous Church several lectures were delivered by Chinese teachers and pastors. One, speak-

ing of self-support, asserted that the progress of the work depends on well-trained, gifted, whole-hearted, intelligent workers and congregations. Another pastor emphasized the necessity of being careful in the choice of workers, better training schools, a closer union with God, and the assurance of His help. What hath God wrought! A few years ago Christ and His gospel were unknown: now a Chinese Christian Church exists with a membership of fourteen thousand disciples of the divine Master and Saviour. "This is the Lord's doing, and it is marvelous in our eyes."

CHAPTER VII.

AUGUSTANA SYNOD

F. W. Wyman

China and Africa

From its very beginning the Augustana synod has been interested in foreign missions. As early as 1861 the following resolution was adopted: "That a committee on foreign missions be appointed and that this committee shall try to encourage work for foreign missions, to receive and remit donations in accordance with the wishes of the different congregations or individual donors or, if no such directions are given, to Swedish or Norwegian missionary societies."

This resolution was received with great favor by the congregations of the synod. The missionary cause began to be more and more a matter of thought and prayer. Money began to come in, which was distributed between the Swedish Missionary Society for its work in India and the Hermannsburg Missionary Society. During the first few months $223.61 was received. For several years the synod continued to support the Hermannsburg society, the Swedish missionary society and the Norwegian missionary society. In 1875, Dr. O. Olson called the attention of the synod to the American Indians, and $15,000 was gathered in a very short time. Dr. John Telleen was the first missionary. The plan was to have the Commissioner

of Indian Affairs assign a certain Indian tribe to the Augustana synod. The assignment was promised, but never made. At the synodical meeting in Des Moines, Iowa, in 1880, it was voted that the synod should help support the mission of the General Council among the Telugu people in India. Then later Porto Rico was included; and the Augustana synod has supported the work in these two fields to the present day. For several years the synod also supported the work of Rev. Knanishu Morat Khan, and later that of his son, Rev. Joseph Knanishu, in Oroomiah, Persia. The work among the Telugus in India is described elsewhere in this book, and for that reason the following pages will be devoted to the work of the synod in China and Africa.

China

In the year 1900 the terrible Boxer uprising occurred in China. Thousands of Christian Chinese were killed and many missionaries sacrificed their lives. The whole civilized world was shocked. Western powers sent troops to China, blood flowed, and indemnities were exacted from the Chinese government for the loss of life and property. The Christian Church throughout the world saw in this uprising not a menace to dampen its missionary ardor, but an incentive to greater activity. China, with its teeming millions, had been neglected by the Church. China needed the gospel of Jesus Christ, which alone can raise a nation. The Augustana synod at this time was represented in the foreign field by two ordained married men in India, and all its funds were sent for the support of the work of the General Council, of which the

synod was a constituent part. The total income from all sources for the year 1900 was $9,848.06. There were many in the synod who were praying the Lord of the Harvest to send more laborers into His great fields, and some pastors and laymen felt that the synod should have its own field. This desire became a matter of earnest prayer, which culminated in a meeting held in the parsonage of the Swedish Lutheran Bethlehem Church, Minneapolis, Minn., in 1901. At this meeting the foreign mission cause was earnestly discussed and, after a returned missionary from China who happened to be present had made a strong appeal for that country, it was decided to call a conference of all interested persons on September 3 and 4, in the Bethlehem Church. This meeting was well attended. Dr. P. A. Mattson, of Minneapolis, presided. Rev. C. J. Collin, of New London, delivered an address on the subject: "The debt of our Church to the heathen world." During the second day of the meeting there was a long and earnest discussion as to the advisability of taking up work in foreign fields and organizing an independent society within the synod. It was unanimously voted to launch out into the deep and organize such a society with the object of carrying on foreign missionary work in such field or fields as God should direct.

A second meeting was held on April 8, 1902, at which a constitution was drawn up and adopted. The following officers were elected: President, Dr. P. A. Mattson; Vice President, Rev. C. J. Carlson; Secretary, Rev. J. G. Hultkrans. The first Board members were: Dr. A. F. Almer, Rev. C. A. Hultkrans, Rev. O. A. Nelson, Dr. E. O. Stone, Rev. C. J. Collin, Rev. J.

A. Frost, Mr. G. W. Olson and Mr August Peterson. The first officers of the Board were: President, Dr. A. F. Almer; Vice President, Dr. E. O. Stone; Secretary, Rev. C. A. Hultkrans, and Treasurer, Rev. O. A. Nelson. At the next meeting held in the Swedish Lutheran Gustavus Adolphus Church in St. Paul, Minn., November 21, 1902, it was decided to publish a monthly magazine to promote greater interest in missions and to disseminate missionary knowledge. It was called *The Lutheran Monthly*, with the subtitle, *For Foreign Missions and the Deaconess Cause.* Its first editors were Dr. A. F. Almer, for foreign missions; and Rev. C. A. Hultkrans, for the deaconess work. The first two numbers consisted of only eight pages, but it was soon enlarged to sixteen pages. The first number was published in January, 1903. This little magazine was received with great enthusiasm and the subscription list grew from month to month. In 1908 the name was changed to *The China Missionary*, and the magazine was devoted exclusively to foreign missions.

At a meeting of the Board on January 28, 1903, it was decided to get into touch with fields in China, Africa and Korea, to find out where a mission could be started. Not until 1906 did God point out our present field in Honan, China.

During all this time the Board had been looking for some pastor who would volunteer to become its first missionary. On August 31, 1903, Mr. S. G. Hagglund, of the Augustaña Theological Seminary, was called, but declined. In the meantime the Board tried to awaken more missionary interest in the home Church through missionary conferences, articles

A GROUP OF NATIVE CHRISTIANS BAPTIZED IN 1922, AT HONANFU, HONAN, CHINA.

GROUP OF CHILDREN FROM THE ORPHANS' HOME AT YUCHOW, HONAN, CHINA.

in the Church papers and otherwise. The response was wonderful. From everywhere came money and encouraging letters and the membership of the society grew fast.

When God's own time came He gave the society the right man for the task. At the Board meeting in St. Paul on December 1, 1904, after an earnest prayer for God's guidance by Rev. C. A. Hultkrans, Dr. A. W. Edwins, then pastor of the Swedish Lutheran Trinity Church of Stillwater, Minn., was called to go out as a missionary to China. Dr. Edwins answered in the affirmative at the annual meeting of the Missionary Society held at Center, Minn., February 13-14, 1905. At this meeting there was great rejoicing and thanksgiving for the way in which the Lord of the Harvest had answered prayers and had called the first missionary. On September 14, 1905, a big missionary meeting was held in Gustavus Adolphus Church, St. Paul, and another on the following day in the Augustana Church, Minneapolis, where in the evening a farewell meeting for Dr. Edwins was held. After his address he was commissioned as the first missionary of the society. The following day, September 15, Dr. and Mrs. Edwins began their long journey to China. They sailed on September 20, on the steamship "Dakota," from Seattle, Wash., and landed at Shanghai on October 21, 1905, in the company of four missionaries from Sweden and Norway. After a journey by steamer up the Yangtse River to Hankow, they proceeded to the city of Fancheng in the province of Hupeh, where the Norwegian Hauge synod has a station. Here they became the guests of the missionaries for over six months and were most cordially

treated and encouraged for their work in China.

The next step was to find a mission field. In the spring of 1906, Rev. Dr. Edwins had the good fortune to accompany Rev. H. N. Ronning, Rev. C. W. Landahl and a native teacher, Mr. Leh, also in the service of the Hauge synod, on a missionary tour through the provinces of Hupeh, Honan and Chihli. The journey began on Tuesday, April 24, from the city of Fancheng. They started at 6:30 A. M. in order to reach a village by the name of Sinyeh, about 120 *li*, or 40 miles, north of Fancheng. By noon they had gotten only halfway. They ate dinner, rested and were called on by the resident mandarin. In the afternoon they met several members of a robber band with long spears, one of whom carried a foreign gun. Because they were going in the same direction as the missionaries, they were asked to join the party, but declined. They did not attempt to do any harm. At 8:30 P. M. the missionaries arrived at Sinyeh, where Rev. Himle was stationed. He was then in the United States on his furlough, but the missionaries were well received by the Chinese Christians. Rev. Landahl conducted an evening devotion with the servants. Next morning divine service was conducted by Rev. Ronning.

In Sinyeh another cart was hired, so that all could ride. At 10 A. M. they began the journey to Tengchow, a distance of about twenty-four miles. At about three o'clock in the afternoon they approached a small village, where an open-air theatre was going on. An immense crowd had gathered, making it nearly impossible to pass through in the narrow street. We shall let Dr. Edwins relate his first experience with a heathen mob that day. "When we

came up the street the crowd gave way slowly with a great deal of noise and tumult. Ronning and myself rode in the first cart, so it fell to the lot of our driver to plow his way through the crowd. Things were going on quite well, but the driver became a little too anxious to get along quickly, for as he tried to drive at a somewhat brisk walk, the clumsy two-wheeled cart made heavy lurches, first to one side then to the other. These lurches made the cart get out of the old ruts and it hit the basket of a boy selling biscuits. The biscuits rolled down the street and were eagerly picked up by the thievish crowd. The boy set up a big howl and others joined him. Although we could not avoid hitting his basket, yet, I suppose, both he and the others with him thought we were the only ones to blame. We finally got through the crowd and left them behind us. As soon as we had reached the extreme end of the village we were surprised by a fusillade that we will not soon forget. As luck would have it, there were no stones within reach, but dried clay from a newly plowed field was used with the greatest skill by the wild rabble. We who rode in the first cart escaped being hit. Ronning was sitting inside of the covered cart and was for that reason not hurt. I was sitting on the outside, holding my umbrella over my head as a protection against the sun. Only one chunk of clay hit my umbrella. I myself was not hit at all. Our poor mules had to take the brunt of the attack. They were bewildered and it seemed as though we were to be held up by the enraged mob. Then the driver of the second cart succeeded in passing us, and this encouraged our mules to proceed. They started off at a tolerably good trot,

and after a quarter of an hour the crowd was out of range. Landahl and Leh, who in the beginning were behind, got a little more of the attack than we who were ahead. One of Landahl's arms received a hard knock and Mr. Leh's left cheek was bruised. A native Christian, who had been with us as messenger during the day, had walked on foot, and stayed behind when we drove ahead. He thought that he might be able to reason with the people. When he reached us he was bleeding and dusty and we found out later that his life was spared only through the intercession of an elderly and more sensible Chinese. We arrived at Tengchow quite early Wednesday evening and stayed at Missionary Eikrem's station. He serves a Norwegian missionary society. Mr. Eikrem was not at home at the time. His young wife and a woman missionary, Miss Lasseson, were the only foreigners in the big heathen city; but they did not seem to fear anything, even though there were rumors of danger about. The Lord protects His own."

Thursday morning they started on their journey early, going towards the city of Nanyang. The mandarin gave them a bodyguard of soldiers, without which he would not permit them to travel. They did not reach Nanyang that day. When evening came they still had ten miles to go, so they had to stay over night in a small village. Friday morning they reached Nanyang, a station of the Norwegian Lutheran Hauge synod, in charge of Rev. and Mrs. Espeegren. Here they were told that the vicinity of Nanyang was still unoccupied and that several cities could be handed over to the Augustana synod, such as Lushan, Hsüchow and Kiahsien.

Early Saturday morning they left the city of Nanyang in two clumsy carts, escorted by a number of soldiers. About an hour after sundown they reached Yühchow, where they stayed over night. On Sunday morning they were up at five o'clock, and traveled through a mountainous district, over very rough roads, and made only thirty miles the whole day. On Monday they traveled through beautiful districts, passed the city of Yehsien, had dinner in Rufenkiao and then proceeded on their way in order to reach the city of Hiangcheng, a station of the China Inland Mission, before sundown. But things went slow. The mules were tired and the driver sleepy. The missionaries began to fear that they were not going to reach their goal that day. Then it began to get cloudy and a rainstorm threatened, the wind began to blow and off the mules went in a gallop. The Chinese are very much afraid of rain, and this circumstance helped the missionaries, so that they reached Hiangcheng at four o'clock in the afternoon. They found Mr. F. S. Joyce in charge of the China Inland Mission station. He had worked all alone in this wide territory, and had done all he could do. But Hiangcheng was big enough for three or four missionaries working all the time. Dr. G. W. Guiness also happened to be at Hiangcheng. Mr. Joyce invited our men for supper and they were glad for the invitation, as it gave them an opportunity to speak about the fields in Honan. After supper Mr. Joyce brought forth maps and they all fell to studying and discussing the province of Honan. The result was that the missionaries of the China Inland Mission bade the missionaries of the Augustana synod welcome in the name of God, and offered to divide this extensive

field with them. It was then decided that the Augustana synod should begin its work in the city of Hsüchow, located on the Peking-Hankow line. From the city of Hsüchow the field extends toward the west, southwest and northwest, forming a triangle.

Dr. Edwins tells of this eventful evening in the home of Mr. Joyce in the following words: "Hardly at any time during my whole life have I experienced such joy as that which filled my soul when it became clear that we really had gotten a field assigned to us where we can help to make our dear Saviour known to the benighted people of China. What grace God doth show towards unworthy and sinful beings! The ways of the Lord are wonderful! Why was the mob allowed to close the road we originally intended to take? On that account we had to take the northern route, and thus we came to these friends; and they were there through the providence of God. Had we been permitted to travel when we first intended to do so, we would surely not have met them both. But God hears prayers. Before we cry, He will answer. While we are yet talking, He will hear. Dr. Guiness suggested that we should pray together before parting and thank God. We poured out our hearts in quietness and simplicity to Him who dwells on high and yet looks upon the humble and dwells with His Spirit in their hearts."

On Tuesday, May 1st, the party left Hiangcheng and started for Hsüchow at about five o'clock in the morning. The city was only thirty miles from Hiangcheng, and they reached that place early. Thus Dr. Edwins made his first entry into the city destined to

become the main station of the Augustana synod mission in Honan.

The province of Honan is one of the most important provinces of China. Its area is 67,940 square miles. It is divided into four *tao,* or sections, and these again are subdivided into 108 *hsiens,* or counties, Until recently the capital city was Kaifeng, but, during the troublesome times of the last two years, it has been removed to the city of Honanfu, perhaps only temporarily, on account of the fighting between Wu-Pei-Fu and Chang-Cho-Lin, the Manchurian war-lord. From "The Chinese Empire," by Marshall Broomhall, we quote a very good description of Honan. "Conceive a vast plain, bordered by mountains on its western side, and crossed by streams running at right angles to those mountain ranges—a plain, unrelieved by undulating hills, green in the season of growing and harvest, but brown for the rest of the year, the central part buried in sand and loose deposit brought down by the Yellow River. Conceive this plain dotted over with cities, towns and villages, and crossed in every direction by brown earth roads, wide in the northwest and central sections, and narrow and paved in the south, teeming with a hardy farming population —and you have a picture of Honan south of the Yellow River."

The climate is healthy, but the cold winds from the north make the winters quite severe. The thermometer sometimes drops below zero and in the summer sometimes rises to 110 degrees. The language spoken throughout the province is Mandarin.

The field of the Augustana synod is located in the very heart of the province. At first the boundaries

were not well defined, but, as now decided upon by comity agreements with all the neighboring missions, the field takes the shape of a shoe, with the lines proceeding from the Yellow River due south, passing through the city of Honanfu and the town of Iyang, then southeast from Iyang to Kiahsien, northeast from Kiahsien to Hsüchow, then north to Changko and from Changko northwest to Yenshih, and from that town north to the Yellow River. In 1924 the Weichuan district northeast of Changko was taken over from the China Inland Mission.

The Augustana synod is now working in thirteen hsiens. The main stations are Hsüchow on the Peking-Hankow R. R., a city of about 50,000 population, including the suburbs. At this place are located the Hasselquist School for Boys and the Emmy Ewald School for Girls. On a fine piece of ground the Augustana Women's Missionary Society is going to erect a $50,000 hospital. There are well-built houses for the missionaries and dormitories for the students. A Bible school is also located here. The next largest city is Yüchow, with an estimated population of about 40,000. Here are schools for boys and girls, a fine newly built church, seating about a thousand; a foreign house and an orphans' home with between sixty and seventy inmates. The orphans are being taught some trade, especially how to make shoes and weave cloth. In Kiahsien, a town of about 20,000, there are a school for boys and girls and residences for the missionaries. In the town of Jüchow, with a population of about 20,000, the mission has fine property both inside and outside the city wall. The work at this station is difficult on account of the many rob-

ber raids that occur. In Honanfu, the largest city in the field, with an estimated population of about 80,000, the mission has property both inside and outside the city wall. A little way outside the city are three good houses for missionaries, a large chapel, schools and a big dispensary, where thousands of patients are treated every year. In the town of Yenshih (15,000 to 20,000) thirteen Chinese acres of land have been purchased inside the town, a brick wall has been built around this property, some Chinese houses are under construction, and the foundation has been laid for a foreign house. There are several other big towns on the field, such as Paofeng, Tengfeng, Changko, Iyang, Mengtsin and Weichuan, where no foreign missionaries as yet are stationed, but where property has been bought and work is being carried on by Chinese evangelists and other workers, with occasional visits by the missionaries. Then there are many outstations and hundreds of villages not yet visited. Outside the borders of our field proper, work has been opened in the big city of Chengchow, a junction point of the Peking-Hankow R. R. and the Lung-Hai R. R. Here work recently was begun and property secured. At present the evangelistic work consists mainly of street chapel preaching and class work. In the southwest corner of our field is the county of Iyang, which has a population of 142,129, with hundreds of villages. This town and county have been taken over entirely by the Chinese Christians and is to be controlled and financed by the Chinese Lutheran Church. The evangelist from Changko, Mr. Su Ging Sing, has been called by the Church to work in Iyang and is now there. Two counties are worked together with the Swedish China Mis-

sion (S. C. I. M.), Honanfu and Mengtsin, the Swedish mission working in the western section and the Augustana synod in the eastern. The entire field has a population of over 3,000,000.

After this brief survey of the field, we again turn to the development of the mission. At Hsüchow, Dr. and Mrs. Edwins at first lived as guests of the S. C. I. M. people. Premises were bought in Hsüchow and occupied in March, 1908. After the work had been begun more missionaries were needed. The Board at home called a sister from the Deaconess Institute in St. Paul, Sister Ingeborg Nystul, who accepted and arrived on the field November 24, 1906. In the spring of 1908 a medical missionary, Dr. C. P. Friberg, and his wife arrived at Hsüchow; and late in the fall of the same year Rev. and Mrs. Alfred Trued were added to our band of workers. Shortly after the arrival of these workers, in the spring of 1909, Dr. Edwins visited the robber town of Jüchow. He did not succeed the first time he went there, but on a second visit he succeeded in renting quarters, and work was begun with one evangelist and a gatekeeper.

The year 1908 marks a great event in our China mission. In that year the synod met in Chicago and took over the work of the China Missionary Society, which at that time had between 6,000 and 7,000 members. The first Board elected was Rev. C. A. Hultkrans, Dr. Gustav Andreen, Dr. A. F. Almer, Rev. John Torell, who for over five years had served the society as Field Secretary; Rev. F. M. Eckman, Mr. Aaron Erickson, Mr. August Westlund, Mr. S. P. Lofgren and Mr. August Peterson.

The occupation of the field then began in earnest. The city of Honanfu was opened on October 5, 1909, when Dr. and Mrs. Friberg moved from Hsüchow to that city. Two large buildings and two smaller ones were rented at the rate of $3.00 a month. A few smaller houses also were rented and used as chapel and dispensary. Each patient was charged twenty cash, or about half a cent. A Sunday school was begun, but the largest number of children in attendance at any one time was only fourteen. At the first Christmas festival there were sixty children present and many adults. The small chapel could not hold all that wanted to get in. Rev. O. Beinhoff, of the S. C. I. M., preached the sermon. The Christmas tree was only a modest cypress, decorated in all its glory, and small presents were given to the children.

After property had been rented in Jüchow, Rev. and Mrs. Alfred Trued moved to that city in the spring of 1910. This place has a very bad reputation and the missionaries and Chinese Christians have suffered from frequent robber raids. In this city the missionaries worked with a native evangelist by the name of Chia Chen Ho. Besides morning devotion, divine service was held every evening in the chapel. Often there were large gatherings. What especially drew the crowd to the chapel was a small Chinese boy, who used to take his stand at the entrance to the mission station and with his sweet voice sing several Christian hymns before the evening service. This would attract the attention of the Chinese and, out of curiosity, they would enter the gate of the mission station, where the gatekeeper would speak to them about God. After a while they would be induced to

stay for the service. During the day the evangelist would go up and down the streets of the city trying to enter homes with the gospel message, and to sell Christian literature.

The greatest event of 1910 was the first baptismal service at which nine adults were baptized. Dr. Edwins writes: "The first one to receive baptism in our little chapel that day was a gray-haired old man of the same age as my own father. Sixty-seven long years he had been outside the pale of Christ's Church, without God, hope and peace. Among those baptized at that time were two elderly women. This first little ingathering on our China field was made just as our Church in the homeland was about to celebrate its jubilee. No one at home knew then that the first half century of our history as a Church included the reaping of these first fruits of Christian Chinese."

In the year 1910 there was a farther expansion of the work. That spring the whole county, including the city of Yüchow, was transferred to our mission by the S. C. I. M. This district has many rich coal mines. Besides the city there are about forty-six smaller towns with a population ranging from one to three thousand, and hundreds of small villages.

About 130 *li* southwest of Yüchow lies the county seat of Kiahsien. In the spring of 1910, while getting a foothold in the two cities mentioned above, the missionaries also tried to gain entrance to Kiahsien. The first attempt was unsuccessful. After a good deal of parleying the missionaries were able to rent a few, almost tumbled down buildings for a low rental. "An old Christian teacher was sent there to take charge of the new station. He soon found out that the owner

of our leased premises was being persecuted for letting his property to foreigners. He was taken to the *yamen* and beaten for some other and unreal offence; and this frightened him so that he ran away from his home and kept in hiding, until we voluntarily vacated his premises in order to save him from trouble. In the meantime others were found who were willing to lease buildings to us; but a hostile official made it impossible for us to gain possession of the places that were promised. Our old teacher-evangelist went to the *yamen* several times to make inquiries about the matter and if possible to remonstrate with the mandarin; but his opportunity to meet the mandarin was invariably put off on some pretext. Then it seems that the old man lost patience and that he expressed some idea which proved objectionable to those who heard him at the *yamen*. Then at last he was taken to the official, but as a prisoner in heavy iron shackles. No punishment was administered; but our man was accused of something practically equal to contempt of court and sent back to Hsüchow as a prisoner under guard of two armed soldiers. There remained nothing else for us to do than to withdraw from Kiahsien for the time being. The following year another attempt was made, and this time successfully. Rev. Alfred Trued, who had moved to Jüchow, to take care of that station, succeeded in buying some very excellent property for a mission station in Kiahsien." Attempts were also made during 1912 to get a foothold in Paofeng and Tengfeng. During 1912 the missionaries on the field had the joy of welcoming the following recruits: Rev. Mauritz Hanson, Rev. Walter Lindbeck, Dr. O. W. Lindorf, Sisters Thyra Lawson and

Hannah Engberg. In 1911 and 1912 the work was very much disturbed during the turbulent times of the rebellion, when the government of China was changed from that of the oldest empire in the world to that of a republic. During 1913 five persons were added to the missionary force: Rev. and Mrs. Victor Swenson, Mr. and Mrs. C. O. Forsberg and Miss Hedvig Walborg.

In 1914, Rev. and Mrs. J. L. Benson, Rev. and Mrs. Nels Benson, Rev. and Mrs. Gustav Carlberg, Rev. and Mrs. John Lindell, Rev. and Mrs. David Vickner, Miss Hannah Colberg, Sister Ingeborg Pearson, and Mrs. Spihra reached the field. The year 1915 completed our first decade of work in China, and it was celebrated in a fitting manner both on the field and in the homeland. Rev. and Mrs. Anton Lundeen came to China in 1916, and in 1918, Miss Hilda Anderson, R. N. That year our missions were visited by the great Mohammedan missionary, Dr. S. M. Zwemer, of Cairo, Egypt. He gave valuable information concerning work among the Mohammedans, who are found in very large numbers in our Honan field. Many mosques were visited and priests spoken to. They did not seem to be indifferent to the gospel message.

The year 1920 marks a great event in the history of the Augustana mission, for that year the first assembly of the Lutheran Church in China met in Ki Kung Shan. Already in 1915, in Shekow, Hupeh, on April 9-12, a meeting had been held, at which eight Lutheran missions were represented; and it was decided to draw up a constitution, which was adopted on August 22-29, 1920. There were representatives of nine different Lutheran bodies in China present at this

meeting on the mountain. Those who signed the constitution at that meeting were: The Augustana Synod, the Finnish Missionary Society, the Lutheran United Mission, the Norwegian Missionary Society and the Church of Sweden Mission. The name of the Church in China is "Djung Hwa Sin I Giao Hwei." Each constituent synod has its own constitution and by-laws for the regulation of its internal affairs. The General Assembly meets every three years and each synod elects its own delegates to the assembly. The number of delegates is in proportion to the number of the communicants of each synod. In no case, however, may the number from any synod exceed twenty.

During 1920 our Mission Board sent out the following new missionaries: Rev. and Mrs. Roy Thelander and Miss Ruth Nystrom for the American school on Ki Kung Shan; Miss Anna Olson, a nurse, to Hsüchow; Rev. Herman Larson and Miss Anna Johnson, a teacher. During 1919 congregations were organized at the five main stations in the field, modeled after our American congregations, with deacons and trustees. In March, 1920, these five congregations met in Jüchow and organized "The Central Honan Lutheran Church." This is a purely indigenous organization of the Christians on our field, the missionaries being advisory members. This year also marks the joining of our synod in the union work of the Shekow Theological Seminary. Dr. A. W. Edwins was called to be our representative on the faculty. This also was a trying year for the poor people on our field, who suffered during a fearful famine in Honan. "Missions were reported as being up against the hard wall of starvation with death staring them in the face." Our

synod contributed $40,464.14 during the year to help the starving sufferers.

Already in 1915 the mission met its first personal loss in the death of Mrs. C. O. Forsberg, and in 1921 two faithful workers died: Dr. O. W. Lindorf, who gave his life during an epidemic of typhus, and Mrs. Herman Larson, who died in Peking. Thus we have three graves on the soil of China—one in Hsüchow, one in Peking and one on Ki Kung Shan.

In 1922 the synod sent its field secretary, Rev. Fred. W. Wyman, to China to inspect the field. During his stay there our station at Jüchow was looted by bandits and Rev. Anton Lundeen and Mr. C. O. Forsberg were carried away by the brigands. They were finally released after being forced to spend nearly two months with the robbers. At the annual conference held in Hsüchow on January 3-8, 1923, the Hasselquist school was dedicated by the field secretary. This fine building now stands at this station as a testimony of the growing interest and love for our China mission in the home Church.

In 1922 three new workers came out: Miss Ethel Palmquist, Ebba Pearson and Elizabeth Bergglund. The year 1923 marks another event of importance. At the synod in Rockford, Ill., the missions of the synod were placed under the direction of one Board. The officers of the new Board now serving are: President, Dr. O. J. Johnson; Vice President, Dr. P. A. Mattson; Secretary, Dr. A. F. Almer; Treasurer, Mr. N. P. Benson.

In the spring of 1924 an event took place which may be regarded as a landmark in the history of the Hasselquist school. Then the first class was grad-

THE HASSELQUIST AND THE EMMY EWALD SCHOOLS AT HSUCHOW, HONAN, CHINA.

PRIMARY SCHOOL GIRLS.
Some of China's Future Home-makers.

uated from the four year middle school course. There were twenty-four members in the class, of whom twenty-two received middle school diplomas. The other two received provisional certificates, having failed to pass one or more of the final examinations.

Of the middle school graduates all but four have entered the service of the mission as teachers. The enrollment in the middle school by classes is as follows: freshman, 58; sophomore, 31; junior, 32; senior, 21, making a total of 142. Of these about two-thirds are baptized Christians.

The Emmy Ewald School for Girls at the same station graduated seven girls in the spring of 1924. At present the school has fifty pupils and five teachers. Both of these schools are beacon lights for Christ.

The Augustana synod is doing union work together with other Lutheran bodies in the American school for missionaries' children on Ki Kung Shan, which has a number of splendid school buildings and a fine house for the rector. Another union enterprise is the Union Theological Seminary at Shekow, Hupeh. Four students from our field have been graduated from this institution. In Hankow we are co-operating in the Home and Agency, recently built at a cost of $135,000. In higher educational work also we are co-operating in the Lutheran College at Taohualuen, Iyang, Honan, which was founded by the Church of Sweden and the Lutheran Church in China.

In 1923 the missionary force was again augmented by the arrival of Rev. and Mrs. J. Benson, Jr., Miss Helen Hermanson and Miss Emelia Ring; and in 1924 by Miss Lillian Peterson and Miss Florence Olson. Dr. and Mrs. Ernest Colberg and Rev. Erick Wahl-

strom will sail for China this year, bringing the present missionary staff up to fifty-two.

As to the present status of the Chinese Church on the field the following statistics may be mentioned. The number of communicants at all stations in 1924 was 1,594; and registered inquirers numbered 1,925. The total contribution of the Chinese Church was $911.70.

At the home base many forces are at work for the extension of Christ's kingdom among the nations. In this connection we wish to mention the work done by the students of our colleges and academies. One Saturday afternoon, April 10, 1886, twelve young men met for a prayer meeting in the tower of "Old Main" at Augustana College, Rock Island, and organized "The Swedish Missionary Society." This name was soon changed to "The Students' Missionary Society," which was incorporated in 1895 and recognized by the synod in 1897. This society has a wonderful history and has been a great stimulus for foreign mission work. It has a membership of 3,128 and an income, in 1924, of $8,707.70. Similar societies have been organized in Gustavus Adolphus College at St. Peter and in Bethany College, Wahoo, Neb. From the last named school alone sixteen graduates have taken up work in our foreign fields since the organization of the missionary society, up to the year 1925.

One of the main factors in promoting missionary activity in the Augustana synod is the Women's Missionary Society, which was organized in the home of Dr. and Mrs. Carl Swenson at Lindsborg, Kan., on June 6, 1892. This meeting was brought about through the deep interest, energy and foresight of Mrs. Emmy

Ewald. She was elected president at the organization meeting and has remained the efficient executive and prime mover in all the undertakings of the society to the present day. The society has spread over the entire United States and into Canada. It is made up of well organized branches, which include thirteen conference societies and one from each synodical mission district. At the first meeting there were about fifty women present. Today the total membership is 61,052. Of this number 20,921 are juniors. Besides contributing large sums every year to different enterprises in the home field of the synod, the society has done great work in the foreign fields. In addition to supporting many of the women missionaries in China, Africa and India, the society paid for the erection of half of the Rajahmundry Hospital in India. The Mary von Gerber Chapel has been erected in connection with this hospital and a home for dependent Christian women is being built in Rajahmundry. This institution is to be a memorial to the first Zenana worker in Rajahmundry, Miss Charlotte Swenson, who was a member of the Augustana synod. Support is also given to the Velore Medical School.

In China the efforts of the society have been directed especially towards educational and medical work. A well-equipped hospital will be erected at Hsüchow, Honan province. Dr. Hulda Thelander, a protege of the Minnesota conference, will soon be ready to leave for this field and join the medical staff already there. She will be the first Lutheran woman doctor in China. The Emmy Ewald Middle School for Girls in Hsüchow, Honan, has been an object of the society's interest and responsibility. This school

will soon be erected, to match the Hasselquist Middle School for Boys at the same place. A woman's compound will be built at each main station in China. In Africa the society supports three women missionaries. Of these Miss Bertha Anderson is our first Lutheran woman doctor in Africa. In Porto Rico a chapel was erected at Monacillo. At the close of the fiscal year the treasurer of the society reported an income for the year amounting to $128,849.81. This was used for sixty-seven different missionary enterprises at home and abroad.

In October, 1926, the Augustana synod will celebrate the twentieth anniversary of the beginning of its mission work in China. We can truly say: "Hitherto hath the Lord helped us." As for the future we know that "the prospects are as bright as the promises of God."

The Sudan, Africa

One evening in 1907 a young student at Lutheran College, Wahoo, Neb., listened to an address on "Sudan for Christ," by a pastor. From that evening the Sudan rested heavily on his heart, and all through his college years he contemplated going to the Dark Continent. While at college and as a member of the Augustana College Missionary Society, this desire was strengthened. At the annual meeting of the society on January 27, 1917, it was voted to petition the synod to make a thorough investigation as to the possibility of taking up work in the Sudan. The Board appointed a committee to look into this matter. At the Board meeting on May 1st it was decided to recommend to the synod that work be taken up in the Sudan, Africa,

in accordance with the petition of the Augustana College Missionary Society, and that the Board extend a call to the Rev. Ralph Hult to be its first missionary. The synod at its meeting that same year voted its acceptance of this proposal and the call was extended to Rev. Hult with the understanding that the Augustana Missionary Society should continue its support of the mission. On account of the World War, it was impossible for the Board to send Rev. Hult to Africa at once, so he was sent to the Kennedy School of Missions at Hartford, Conn., to study missions and further prepare himself for his work.

The organization through which the synod intended to work and to find a field in the Sudan is known as the Sudan United Mission, which was organized on June 15, 1904, in the session room of the United Free St. George's Church, Edinburgh, Scotland.

Rev. Hult sailed for Africa on November 8, 1919, leaving New York on the freighter "Bereby," which was making its maiden trip from America direct to Africa. He arrived at Dakar, on the Senegal coast, on Advent Sunday, and reached Lagos, Nigeria, during the last week in December, 1919. On his way out he had stopped at several of the west coast cities and visited missions at Freetown, Sierra Leone, Grand Bassa on the Ivory Coast; Sekoni and Acra on the Gold Coast; Lome in Togoland and Lagos in Nigeria.

On New Year's Day he left Lagos for the mouth of the Niger River. He took a river boat going due north for about 250 miles to Lokoja, a journey which took nearly a week. From Lokoja he went in a native canoe to Ibe, some 200 miles east of Lokoja. This journey took two weeks and a half. By invitation of

Dr. Henry Karl Kumm he was to stay in Ibe and Wukari to study the language and learn something of the practical work on the field. He stayed at Ibe until the last days of June, 1920, when he made a trip up the river to Numan, the outpost of the Danish Lutheran mission. In Numan, Rev. Hult met two Norwegian Lutheran Brethren missionaries from America, who had just come to the Sudan to find a field for their mission. After consulting with the Danish missionaries and with others farther down the Binue River, it was suggested that the Augustana synod should occupy the large unoccupied areas to the east of the Danish mission. This would mean entering French territory. Before the war Cameroon was a German colony, but after the war it was divided between the English and the French, the latter receiving the larger part. In northern Nigeria there are no less than seven missions at work, while in northern Cameroon there is not a single mission. The drawback to mission work on French territory is the fact that the missionaries must learn the French as well as the native language. The French are not favorable to Protestant missions.

In September, 1920, Rev. Hult in the company of other missionaries left Numan for Garua in northern Cameroon. Here he spent three months in the study of the Fulani language, spoken in this part of Cameroon. In December, 1920, he started on his journey of investigation and from that time until about June 1, 1921, he was moving about all the time. This journey of nearly six months took him through the territory of twenty different pagan tribes, and he came into contact with twenty-five or thirty other tribes.

The tribe that Rev. Hult picked out for the Augustana synod's work was the Shara tribe. It numbers about 200,000 and is surrounded on all sides by other small tribes which also could be reached. To the east, north and west of this large mass of pagans are Mohammedans. Every year they are encroaching more and more on this pagan territory. Rev. Hult wrote: "More than once was I told while on this journey: 'We know the name of God, but we do not know how to pray to him.' One pagan chief told me that for five years he had been looking down the road that leads to his town, to see if a teacher were coming. One of the most powerful Moslem chiefs in this part of Africa offered me one thousand francs if I could procure for him a copy of the Bible in Arabic. A short time ago four Arabic Bibles were sent to as many Moslem chiefs, with whom I have had long conversations about the religion of Isa (Jesus) and the 'Linjila' (the New Testament)."

This, then, was the field in which Rev. Hult had hoped to work, but the Lord of the Harvest decreed otherwise. Sitting on the veranda of the home of a fellow missionary at Ibe one Sunday afternoon in March, 1922, a cablegram reached him from the home Board reading: "Go to Tanganyika." As the Norwegian Lutheran Church had contemplated taking up work in Sudan, Rev. Hult at once cabled the Rev. Gunderson, then in Paris, the following message: "My Board cables go to Tanganyika. What about the Sharas? May the Lord lead the Norwegian brethren to the field we had to leave!"

Rev. John Steimer also had been called by the Board and was in Sweden awaiting a message from the

Board to proceed to the Sudan, when a cablegram reached him instructing him to go to Tanganyika.

TANGANYIKA

The home Board in September, 1921, received an earnest request from the Lutheran Foreign Missions Conference of America to take over the German Leipsic mission in East Africa, in order to save it for the Lutheran Church. The reasons for heeding this call were, first, because the Leipsic mission in East Africa was in danger of being lost to the Lutheran Church on account of the expatriation of its German missionaries. Secondly, because of the earnest appeal of the Lutheran Foreign Missions Conference of America to the Augustana synod, asking it to take the Leipsic field. Thirdly, because the missionary societies of England and Ireland and the British government favored such a change. Fourthly, because the Augustana College Missionary Society also favored the change and all the conference presidents expressed themselves in favor of it. Finally, because Revs. Hult and Steimer were willing to be transferred to this field.

Dr. G. A. Brandelle went to Europe to make arrangements with the Leipsic Society for the transfer. The agreement made between Dr. Brandelle and the Leipsic Society was that the Augustana synod should take over the entire field of the society, including the districts of Kilimanjaro, Meru Pare and plateau of Iramba. After the return of German missionaries to Africa a division of the field was to be arranged. It was also agreed that the Board of Trustees, appointed in accordance with Article 438 of the Versailles Peace Treaty, June 28, 1919, should hand over the property

of the Leipsic mission to the Augustana synod. Two missionaries had been allowed to remain in Africa because they were Esthonians, namely, Rev. Blumer and Rev. Eisenschmidt, who with Rev. Zeilinger, an American citizen, were to enter the service of the Augustana synod. Meanwhile the administration of the field was to be placed in the hands of a missionary conference. Besides the missionaries just mentioned, Rev. Pfitzinger, a Frenchman, and Rev. Reusch, a Russian, were allowed to stay in Africa by the British government, and their services also were retained by the Augustana synod.

On October 18, 1923, the Board of Trustees for Tanganyika territory met at 2 Eaton Gate, London. Many matters of importance concerning this territory were considered. Among others the following resolutions were adopted: "That a lease or license in the terms of the conditions and provisions set forth in minute 31 hereof, be granted to the Evangelical Lutheran Augustana Synod of North America, of the properties at the following stations, being the properties at the stations, with one exception after-mentioned, contained in the list submitted by the said synod, viz.: Arusha, Nkoaranga, Gonja, Wudee, Mbaga, Schira, Madschame, Moshi and New Moshi, Schigatini, Usangi, Mamba, Marangu, Masama." As to Rumma, the only station of the Leipsic mission on the Iramba plateau, it was left to the decision of the International Missionary Council to which mission it should be assigned.

The British government left the administration of the mission field to the National Lutheran Council and that body in turn to the Augustana synod. Rev. Hult

was appointed by the Board as superintendent of the field, until the division of the field should be decided. In 1924 the British government declared itself in favor of permitting the German missionaries to return to their former field. This made it necessary to take up at once the question of the division of the field. Again the president of the synod went to England to confer with the British government and the representatives of the Leipsic Society. Dr. Brandelle met them on September 6, 1924, and it was agreed: "That a tentative division of the field be made as follows: the stations Moshi, Mamba, Marangu, Mwika, Schgatini, Usangi, Wudee, Mbaga and Gonja, together with New Moshi and the contiguous plains, are to be tentatively allotted to the Board of Foreign Missions of the Augustana synod, to have and to hold in undisputed possession and perpetuity, in so far as the Leipsic Mission Society is concerned. The stations Madschame, Masama, Schire, Nkoaranga and Arusha are to be allotted to the Leipsic Society to have and to hold in undisputed possession and perpetuity, in so far as the Board of Foreign Missions of the Augustana synod is concerned."

Iramba remained unassigned for the present. "It is understood that the Board of Foreign Missions of the Augustana Synod, after having conferred with the missionaries on the field as to this matter, if it chooses, be entitled to relinquish to the Leipsic Society the stations allotted to it as above, and to take instead as its future field the district of Iramba. If, on the other hand, the Board of Foreign Missions of the Augustana synod elects to retain as its field the stations herewith tentatively allotted to it, the Iramba field shall be

allotted to the Leipsic Missionary Society in perpetuity, as far as the Board of Foreign Missions of the Augustana synod is concerned.

"The Board of Foreign Missions of the Augustana Synod shall give to the Leipsic Missionary Society full possession of the station allotted to it as soon as the Board of Foreign Missions of the Augustana synod can make necessary adjustments. At all events not later than on or before the 1st day of July, 1926."

Tanganyika territory, formerly called German East Africa, was mandated to the British government in 1919. This territory has a area of 370,000 miles and a population of about 4,000,000. It is bounded on the northeast by Kenya colony, on the northwest by Uganda, on the east by the Indian Ocean, on the southeast by northern Rhodesia. It is larger than all the Atlantic coast states from New York to Florida. The northern area, in which the field of the former Leipsic mission is located, has a native population of 1,385,-700, an area of 77,629 square miles, and a density of eighteen persons to the square mile. Most of the area has an altitude from 1,600 to 4,000 feet. The districts of Moshi and Arusha are more than 4,000 feet in altitude and contain the extinct volcano Kilimanjaro, 19,720 feet high—the highest mountain in Africa. There is much fertile land and the climate is generally healthy. The country is very beautiful with its high mountains, forests, rivers and valleys. The fauna is very rich and all kinds of wild animals abound on the plains and on the mountains. There are two seasons, the wet and the dry, divided into four periods. The two rain periods occur in April-May and

July-August; the two hot seasons in February-March and in October.

The people of this field belong to the Bantu and the Massia tribes. The Bantus inhabit the most of the field. The Massia are found in the western part of the Aruba field. The Wadschaggas live on the slopes of Kilimanjaro. The language is Swahali, which is the *lingua franca* of Tanganyika territory. "Officers of the government and missions interested in the education of interior tribes are seriously considering the relative importance of the native language, Swahali, and English, as the language of instruction in the schools." The numerous dialects on the field are various forms of the Bantu language. All over the field the Swahali is used, with the local dialects. The religion of the natives is animistic and Mohammedanism is largely limited to the coast towns. The principle occupation of the people is the cultivation of the soil and cattle raising.

According to the latest statistics, in the entire former Leipsic field in 1922 there were 53 outstations; 77 meeting places or schoolrooms; native Christian teachers numbered 115; average attendance at Sunday services, 6,297; communicant Church members, 3,309; total Church membership, 6,538; schools, 84; total number of pupils, 4,918. The statistics for the stations allotted to the Augustana synod were in 1923: Native elders, 100; Church elders, 38; communicants, 2,772; total number of Church members, 4,997; baptized Christians, 149; children of Christian parents, 288; catechumens, 372; enrollment in mission schools, 6,212.

The present missionary force on the field from the Augustana synod includes the following: Rev. and Mrs. Ralph Hult, Rev. and Mrs. John N. Steimer, Rev. and Mrs. Herbert S. Magney, Rev. N. Ludwig Mellander, Miss Selma Swanson, Rev. and Mrs. George Anderson, Dr. Bertha Anderson and Miss Alvida Bonander.

The division of the field as described above did not prove entirely satisfactory to either mission. In November, 1925, the Leipsic Society asked for a revision of the London Agreement of September 6, 1924, with a view of having returned to it the stations of Moshi, Mamba, Mvika and Maranga. The Augustana missionaries also favored change of field and so the Augustana Foreign Mission Board in 1926 decided to apply to the Tanganyika Trust for the Iramba field, about 200 miles west of the present field. If that request is granted, the Kilimanjaro and Pare fields will be returned to the Leipsic Society. The Augustana missionaries have been directed to proceed to the new field as soon as negotiations of the Board with the Tanganyika Trust have been completed.

CHAPTER VIII.

JOINT SYNOD OF OHIO

EDWARD PFEIFFER

INDIA

"Time and change are busy ever,
Man decays and ages move;
But His mercy waneth never;
God is wisdom, God is love."

Two generations have come and gone since the mission in India, now operated by the Joint Synod of Ohio, was begun. Let us note a fact or two that will forcibly remind us of the stupendous changes which have taken place in this short period of time. Several of the Hermannsburg missionary pioneers, among them Rev. J. Woerrlein, sailed from Hamburg in the famous mission ship "Candace" on September 7, 1867, and after a stop of sixteen days in Natal, South Africa, they reached Madras on February 21 of the next year. The voyage, with plentiful discomforts and hardships, lasted fully five months. Today the voyage from New York to India may be made with comfort in less than five weeks. This is but one of many incidents that mark the contrast between then and now in the material things that go with life and work. When we consider the havoc wrought by the World War, the forcible removal of missionaries from the fields in

which they had labored for many years, the mission congregations left orphaned and destitute of spiritual leaders, the management of the work turned over to others, the moral and spiritual suffering and sorrow thus entailed—we get a pathetic view of some of the disastrous changes that have been brought about in a brief decade of time.

Yet the Lord God Omnipotent reigneth, and His mercy waneth never. Therein lies the Christian's comfort and assurance of the ultimate victory of truth and righteousness. We miss the most valuable lesson of the history of missions if we fail to note God's hand in the opening of doors and the preparation of workers, in the removal of obstacles and the strengthening of faith and courage, in overruling the consequences of sin and folly and marshaling the forces needful for the advancement of His kingdom and glory.

The providential factor is one of the outstanding features of the history of this mission in India. The Lord's hand and guidance are in evidence in the selection of the field and the founding of the mission, during its development and growth, in the events which led to the transfer by purchase of two stations to the Joint Synod in Ohio in 1912, and in the final scenes during the World War that compelled us, poorly prepared though we were, to take over the work of the entire field of ten main stations. All the way through there was no arbitrary choosing, no haphazard movement, but the way is marked by clearly defined indications of the Lord's will.

In 1865, twelve years after the first Hermannsburg missionaries and colonists set sail for Africa, steps

were taken to begin work in India. It was one of the last momentous steps taken by the intrepid founder of the Hermannsburg Mission, Pastor Louis Harms. In the obedience of faith and in his readiness to follow what he regarded as the Lord's providential leading he sent Rev. August Mylius to India. Providentially Mylius was led, in 1866, to begin work in a wholly unoccupied territory south of Rajahmundry and Guntur. Here, by dint of characteristic devotion, industry and personal self-sacrifice, the stations were established, one after the other, until they numbered ten. The rigid economy and self-denial practiced by the missionaries was, under the new and trying conditions, a costly blunder and led to many premature deaths in the ranks of the workers, until, in 1891, provision was made for regular furloughs, improvement of the missionaries' homes, and recuperation during the hottest season on the Palni Hills, the rest station at Kodaikanal.

The providential factor is evident, too, in the entrance of the Joint Synod to share a small portion of the Hermannsburg mission field in India and to be in legal possession of this portion, when the great disaster befell the mission. So far from being forward and arbitrary in the selection of a field, we seem to have been deliberate and cautious in the extreme. Finally, after fifteen years of investigation and correspondence, after discussing the subject and reports of committees at eight biennial conventions of the Joint Synod, after two representatives of Hermannsburg had at different times in person presented overtures to the synod, a revised offer regarding the transfer of two stations, Kodur and Puttur, was accepted

INDIAN PASTORS.
Joint Synod of Ohio Mission.

CHURCH AT PUTTUR, INDIA.
Joint Synod of Ohio Mission.

"with practical unanimity." That was in 1912. A joint committee of appraisers was appointed, and the value of all the property belonging to the two stations was agreed upon and duly paid. Missionaries J. N. Wittmann and J. Maneke were to remain at the two stations in our service until we might be able to send over and install missionaries from our own ranks. Thus we expected to begin on a very small scale and have our young missionaries trained in close proximity to experienced missionaries of our own faith. At the request of the missionaries on the field our Board, at the beginning of 1913, took independent charge of the work in the two districts we had purchased.

Then followed seven years of trial and bitter disappointment. We did not at that time contemplate sending candidates directly from the seminary. Our first attempts to secure young pastors with some experience proved unsuccessful. Time wore on, and it was not until December, 1915, that our first missionaries, Rev. and Mrs. J. P. Pflueger and Rev. William F. Schmidt, sailed from Seattle, because the direct route was made impossible by the war. They reached Colombo in safety, but the authorities refused to admit them into India, and they returned home the next spring. By that time all the German missionaries and their families had been compelled to leave India. In two groups the Hermannsburg missionaries, including three deaconesses who had been carrying on a blessed work among the women, arrived in Germany in January and in May, 1916.

Four years elapsed before permission could be secured for missionaries of our own to enter India and take up the work. Meanwhile Rev. C. Scriba, a Brit-

ish subject, having been born in India, was the only European missionary remaining on the field. By government order even his movements were restricted. He was allowed to reside at Kodur, but was not permitted to have charge of the management of the work at large. In this emergency the Rajahmundry and the Guntur missions came to the rescue by generously granting us the service of men to supervise the work. Missionaries Karl L. Wolters, Victor McCauley and S. C. Burger served in turn until the arrival of our missionaries in 1920.

In this way the work of the Hermannsburg mission was preserved during a most critical period. The providential factor is clearly recognized by the Hermannsburg brethren. At the request of their missionaries and of the director of the mission, Doctor Haccius, and with the consent and approval of the India government, the Joint Synod of Ohio, in addition to the two stations which we had purchased, took over the work of the remaining eight stations, thus becoming responsible for the work in the entire field.

The first group of four missionaries from our own ranks, Rev. and Mrs. Elmer S. Nicholson, Miss Laura E. Nicholson, R. N., and Rev. Andrew W. Wilch, sailed from Vancouver, B. C., in March, 1920, arriving in India on May 8. In August of that year two additional missionaries, Rev. and Mrs. Carl W. Oberdorfer, sailed from Vancouver. Not until the spring of the following year were new recruits able to sail from New York. Under the new and perplexing conditions our Board felt constrained to send over a special commissioner to assist our young missionaries in effecting an organization in consonance with our

JOINT SYNOD OF OHIO FIELD IN THE MADRAS PRESIDENCY, INDIA, INCLUDING THE FORMER HERMANNSBURG MISSION FIELD, WHOSE WORK HAS BEEN TAKEN OVER.

The ten main stations are: Kodur, Puttur, Tirupati (where the high school is located), Rapur, Venkatagiri, Kalahasti, Sulurpeta, Gudur, Vacadu, Nayudupeta. The place marked "b" is Renigunta, the site of the projected hospital. The field is intersected by three railway lines, making all the stations easily accessible.

American policies. Rev. C. V. Sheatsley was on the India field from July 15 to December 1, 1920, and rendered effective aid in the formation of the India Conference of the Joint Synod, composed of the missionaries on the field, in the adoption of a constitution and

by-laws together with rules for missionaries, and in putting things in general on a workable basis. His official report is published in a book entitled, "Our Mission Field in India."

At the close of 1924 our foreign staff numbered twenty-four. In addition to those already mentioned, they are: Rev. Arthur B. Nicholson, Rev. and Mrs. Floyd B. Kantzer, Rev. and Mrs. Carl D. Schwan, Rev. and Mrs. Carl M. Doermann, Mr. William C. Krengel, Rev. and Mrs. George J. Schaefer, Mr. Milton H. Schramm, Rev. and Mrs. Clyde B. Hildebrand, Miss Pernilla Hagen, R. N., Miss Martha Buttikofer and Miss Ruth Meyer. It is worthy of note that all but two of the twenty-four are recruits from our own ranks, and that twenty-one were sent out and arrived on the field in the short space of three and a half years. The entire force, including Rev. and Mrs. Scriba, comprised ten ordained men, two unordained men, eight wives and four single women. The total native staff, including three ordained men, numbered 312. In order to appreciate the work which has been accomplished by God's grace, the reader is invited to take a glance at the losses that were sustained through the war.

During the absence of missionaries to exercise efficient oversight and direction great losses were sustained both in property and membership. As buildings were almost entirely neglected, many of them fell into disrepair and some into ruin. The first thing called for in the period of reconstruction was a large sum for repairs and new buildings. But far more serious than this were the losses sustained in the stability, the morals and the membership of the

churches. A few figures will show the loss at a glance. The report for the year 1917 alone recorded a loss of 314 souls from the membership roll. In five years, from 1913 to 1918, the mission suffered the loss of 848 souls. The membership was reduced from 3,116 in 1913 (with the exception of the unusual and temporary gains in the famine year 1905, the highest number reached hitherto) to 2,268 in 1918.

On the dark background of these tremendous losses the gains of the last four years loom up as striking evidences of divine favor and blessing. It appears as though, after a long season of faithful labor, seed-sowing, trial and patient waiting on the part of the self-sacrificing Hermannsburg missionaries, the time of harvest has come. Other men labored, and we have entered into their labors. May the promise of the Lord of the Harvest be realized, "that both he that soweth and he that reapeth may rejoice together."

The gains in membership have been as follows: Added by baptism in 1921, 144 (39 of them adult converts); in 1922, 264 (167 converts); in 1923, 389 (268 converts); in 1924, 393 (248 converts). The total membership has grown to 3,344 (of which 2,032 are adults), a net gain of 228 over 1913, in spite of the great losses during the war. A native worker was ordained in 1923, giving the mission three Indian pastors. The number of Indian workers has increased from 218 in 1913 to 261 in 1924; and adding 51 teachers employed in higher schools brings the native staff up to 312. The total number of teachers in elementary and higher schools was 189, and the number of pupils in all grades, 3,067. One of the most remarkable increases is in the number of persons under in-

struction for baptism at the close of the year. Whereas in 1913 it was 50, the highest number reported up to that time, the number reported in 1924 was 284. The records indicate, too, a growing sense of obligation and responsibility on the part of the native Christians. While in 1913 the contributions of the native churches totaled Rs. 900, they aggregated Rs. 1,756 in 1924.

The last four years, which may be properly called the period of reconstruction, are marked by the reopening of schools which had been closed during the war—the theological and catchetical seminary, the industrial school, and the lace-making school. A new and enlarged dispensary has been erected at Kodur. In addition to extensive repairs, new buildings have been erected, among them a number of "standard" school houses, substantial buildings of brick, concrete and tile. The annual budget has increased in four years from $20,000 to $65,000.

The most ambitious project contemplated in connection with our India mission is one that has been set in motion by the good women of the Joint Synod. They have in view the erection, equipment and maintenance of a hospital that shall be adequate to the needs of the field and community. Renigunta, an outstation of Puttur, a railway junction, has been chosen as the site. Preliminary plans have been approved, and the work is well under way. The Women's Missionary Conference has already gathered a fund of $60,000, and the effort is to continue until the sum of $75,000 has been reached. Rev. F. B. Kantzer, who enjoyed a year's practical training at Livingstone College, London, and who had rendered medical service at Kodur and at the leper asylum there for nearly

two years, is at present pursuing a complete course of medical and surgical training at Rush Medical College in Chicago, with a view to his taking charge of the projected hospital.

Miss Hagen has had charge of the medical work since Rev. Kantzer returned home. Last year 2,500 cases were treated notwithstanding the inadequate accommodations. In the leper asylum, located about a mile from the station, there were forty-three inmates.

The special support of pupils and Indian workers by patrons in our congregations, individuals, Sunday schools, societies and Luther Leagues has been growing in favor and volume. In four boarding schools or hostels 283 pupils were cared for last year. Some forty of the elementary teachers were supported by patrons. A beginning has been made toward the support of a missionary pastor on the foreign field. Capital University Missionary Society has for two years contributed the salary of one of our missionaries, a teacher in the high school at Tirupati. It is hoped that some of our well-to-do congregations may follow this example and assume the support of missionaries. All such special support is, of course, given in addition to the regular apportionment.

The complex situation brought about by the war has not as yet been cleared up. According to one of the government orders, "The Hermannsburg mission has ceased to exist in India." The India government authorized the Joint Synod of Ohio to take over the work that had been carried on by the society, but has not given a definite decision with respect to the property. In official circles the sentiment seems to incline to this

effect, that, as the property was acquired for the welfare and advancement of the Indian people, it should be held in trust for the Indian Church. We have labored faithfully for the conservation and expansion of the work; and as we have followed the Lord's providential leading in the past, we shall strive in the future also to be obedient to His will.

In the ranks of our missionaries some changes have occurred since the end of 1924. On account of the serious illness of his wife, Rev. Hildebrand felt constrained to return home with her, and his resignation has been regretfully accepted by the Board. Mr. Wm. Krengel is also returning, and it is uncertain as to his continuance in the industrial work of the mission. Rev. Arthur B. Nicholson and Miss Martha Buttikofer were united in marriage at Kodaikanal, India, June 11, 1925.

Three new recruits have been secured and are getting in readiness to go to the field. Miss Marie L. Haueisen, B.S., a graduate of Ohio State University, with four years' experience in teaching, sailed from New York, September 5. She will have charge of the girls' school at Gudur. Another ordained missionary will be added to our staff in the person of Rev. Henry Mayer, a graduate of Luther Seminary in St. Paul, Minn. He sailed with his wife on November 25, 1925. Miss Louetta Koehn, R. N., sailed March 25, 1926, thus restoring the numerical strength of our missionary staff.

CHAPTER IX.

SYNOD OF IOWA

F. Braun

New Guinea

New Guinea, the largest island in the South Sea, with an area of 305,900 square miles, a length of about 1500, and a breadth which varies between 200 and 400 miles, is one of the newer mission fields of the Evangelical Lutheran Church. Although discovered early in the sixteenth century by the Portuguese and separated from Australia by Torres Strait, which is only eighty miles wide, New Guinea remained an unknown land until a few decades ago. Not even the great European powers cared much about this vast, picturesque island with its dense forests, impenetrable swamps, steep slopes and lofty mountains, rocked and rent by frequent earthquakes. The division of the island between Great Britain, Germany and Holland was arranged in 1885. It remained, however, for Christian missions to open the roads to civilization, bring peace to the warlike Papuan tribes and prove again that the gospel of Christ is the power of God unto salvation to everyone who believes it. Where cannibalism prevailed, where fear and sorcery kept souls in bondage, a vigorous, active Church is growing up. Whole tribes have renounced their heathen

traditions. New Guinea offers a rare opportunity to win a nation for Christ. The leaven of the gospel has been at work, numerous native helpers, filled with holy zeal, are carrying the good tidings to their benighted countrymen in the hinterland; a great spiritual awakening foreshadows victory for the cross, as the glorious reward of the faithful and patient service rendered by God's co-laborers in this far off island.

The first Christian missionaries in New Guinea were Lutherans. The Dutchman O. H. Heldring, a friend of the renowned Pastor J. Gossner, organized a society for the evangelization of the South Sea islands. Gossner provided for this society the missionaries Otto and Geissler, who founded stations at Doreh Bay in 1885, which later were taken over by the Utrecht Society.

The London Missionary Society began its work in the British part of New Guinea in 1871. Under the leadership of men like Murray, Chalmers, Abel and through the devoted work of Polynesian teachers, flourishing congregations were established. The Anglicans and Wesleyans began their work in 1891.

The Lutheran mission, by God's grace, has become the most important factor in Christianizing the Papuans. When the northern part of the territory, which lies east of the 141st meridian, came under German dominion, the mission circles in Germany deemed it their duty to bring the Bible to the new colony. The Neuendettelsau (Bavarian) Society, founded by Pastor Wilhelm Loehe to supply German settlers in North America and Australia with ministers, which had worked among the Papuans of Australia since 1878, in co-operation with the Immanuel Synod of Australia,

at once resolved to extend its work to the evangelization of the New Guinea Papuans. The Rhenish (Barmen) mission society, which had gathered wide experience in its adjacent mission fields in the Netherlands' Indies, secured a reservation for a mission field in New Guinea through the New Guinea Trading Company and the German government. The German colonial secretary allotted to each society a definite district, so as to eliminate friction and rivalry. The Neuendettelsau Society secured the Finschhafen territory, the Rhenish Society got Astrolabe Bay. The Roman Catholics occupied the country around Alexishafen.

Johannes Flierl

The Lutheran mission in New Guinea is inseparably connected with the name of Johannes Flierl. Since the days of his childhood, when interest in foreign mission work was kindled in him by a public school teacher in his native village, he had wished and prayed that he might serve the Lord as a missionary. Many obstacles blocked the road to this desired goal. The Neuendettelsau Society, through which Flierl received his theological training, had no mission field at that time. Whether the Iowa synod would resume its mission among the American Indians, as the ardent candidate hoped, was very doubtful. Then the Australian Immanuel Synod, to which the Hermannsburg Dieri mission on Cooper's Creek and Finke River (established 1867) was ceded, appealed to Neuendettelsau for help. Flierl offered his service, was accepted and entered the field of his first activity in October, 1878. Bethesda, on Lake Kilalpania, is the fruit of his faith-

ful missionary work. This venerable "Senior," as he was officially called, writes in his memoirs: "When I sailed to Australia, I said to my partner, perhaps it will suffice for us to work about ten years in Australia. I should prefer to go to a new field like New Guinea, where the natives are not so oppressed by the Europeans." This thought lay buried in his subconscious mind until the news of the division of New Guinea between the colonial powers revived it and then it filled his soul with irresistible force. Flierl prepared a memorandum, asking his Australian Board as well as the Neuendettelsau Society to open a station in New Guinea. The Immanuel synod, a small body, could not undertake the new enterprise. Neuendettelsau answered in the affirmative and ordered Flierl to make arrangements for the journey. After lengthy negotiations with the New Guinea Trading Company, passport and permit were granted. When he landed at Finschhafen in July, 1886, the lonely missionary received a friendly welcome from the officials, who assisted him in every way. The steps taken by our pioneer missionary were of far-reaching consequences. The Neuendettelsau Society, hitherto a society for Home and Inner Mission work, thus became an active agent in Foreign Mission work, and by opening the door to mission work in New Guinea, it enabled the Rhenish Society, which also had asked for admittance, to send out its first missionaries in 1887.

New Guinea was virgin mission soil. Untouched by civilization, never in contact with the outer world, Papuan heathenism had exerted its corrupting influence undisturbed and unhindered. Perhaps the hypothesis of Dr. Fuhrmann, that sun-cult was the orig-

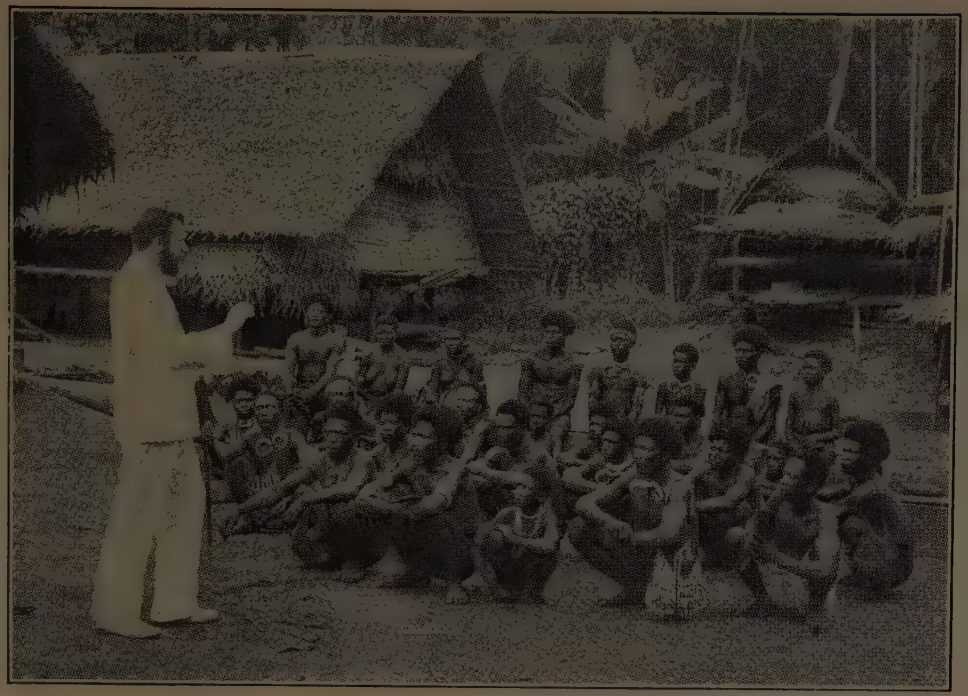
inal form of religion in New Guinea, cannot be proven. He also assumes a retrogression from a higher standard of culture to the rude conditions of the stone age. The fact is, that their traditions about the creator and the creation have had practically no influence upon the religious life of the Papuans; and the characters of the natural law, written in every human heart, had been considerably blurred. Animism in its grossest forms gained a firm stronghold in New Guinea. The Papuan worships his ancestors. Maja, the unwritten code of customs and demeanor, governs all activities. Kinship and clan control public life. The communistic system, practised for centuries, prevents development and progress. The confusion of language, prevailing in New Guinea, renders the evangelization of the island more difficult.

Flierl and his friend Tremel, who arrived in September, 1886, decided to build the first mission station at Simbang, a little hamlet situated on Langemak Bay. During the following years the missionaries Bamler, Pfalzer, Vetter and Hoh arrived. The Tami islanders, seafarers and traders belonging to the Melanesian race (the darker colored Papuans dwell in the mountainous regions and the inland), invited the strangers to settle among them. So Bamler and Tremel pitched their tents in a palm grove at Wonam in November, 1889. This development encouraged the society so much that the missionary staff was reinforced by the missionaries Ruppert, Decker, Zwanzger and Held. Sattelberg, founded 1892 and afterwards a dominant factor in the history of the Papuan mission, was the third station opened in Northeastern New Guinea. Despite the many difficulties of the field and

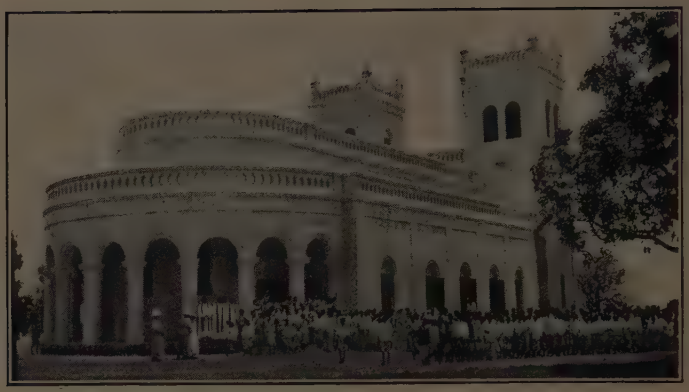
the vexing problems of the work, the missionaries' desire to implant the message of grace and truth in the hearts and homes of this warlike, brutish people, accepted no defeat. The missionaries never expected to win an easy victory. They simply tried to win souls for Christ by the gospel. But faith and patience had to endure a severe test. Malaria and other climatic diseases seriously interfered with the work. Ruppert died a few weeks after his arrival. Held was called to the heavenly home after having served about a year. Sickness compelled Miss Goetz, a woman missionary, to leave for a healthier climate. It was a difficult task to learn the language, or rather the dialects of the numerous tribes. Reading and writing were unknown arts to the New Guinea savages. Every single word had to be picked up, its meaning verified and indexed by painstaking comparisons. The greatest obstacle, however, was the distrust of the natives. They questioned the honesty of the missionaries; they feared the influence of the white man; they instinctively felt that their heathen beliefs and practices would die out, if the spread of the "Miti" (the gospel) succeeded. The clan system made the missionaries' approach to individuals difficult. Children expected to be recompensed for their school attendance. Chiefs and sorcerers raised a warning voice against the Christian innovations. The first fruits of the missionaries' efforts appeared in the mission schools. The young people opened their hearts to the Word of life; the children turned the hearts of their fathers to the missionaries. The first baptism occurred in 1899, at Simbang, where two Kai boys confessed their faith in Jesus Christ, the Redeemer.

The Rhenish mission labored and suffered under similar conditions and difficulties. Its pioneer missionaries, Eich and Thomas, began their preliminary work in May, 1887. Both were experienced men, having spent sixteen years in active service, the one in Nias, the other among the African Hereros. Their original plan to start a station at Hatzfeldhafen could not be accomplished. The natives showed hostility toward the white men. Queer as it may sound, sickness saved the lives of the missionaries. The Papuans plotted to murder the strangers, but frequent attacks of malaria forced Eich and Thomas to withdraw, and Thomas left New Guinea on account of ill health. Eich moved to Bogadjim on the Bay of Astrolabe, where, though harassed by fever and lack of help, he founded the first station. In January, 1888, Scheidt and Bergmann joined them. They landed during a heavy storm. Their boat was capsized and some valiant Papuans rescued the drowning men. This incident proved that the friendly, patient missionary had won the confidence of the people. They then assisted him in the construction of the necessary mission buildings. Like Neuendettelsau, the Rhenish Board undertook an extension of its work and sent out missionaries Kunze and Wackernagel, who were expected in January, 1889. When the steamer had anchored, the brethren hastened to greet the newcomers; but a sad message awaited them. Whilst stopping at Finschhafen, Wackernagel had taken a bath in Simbang River and had been drowned. Mrs. Eich, who had joined her husband, died in the same year. Bergmann and Kunze were assigned to work at Siar. After a school had

been established, parents and children gradually became interested in the Bible. Shortly before Christmas, 1889, three young recruits, Klaus, Boesch and Arff, reached the field. Dr. Frobenius, a medical missionary, also arrived. An older and a younger missionary were stationed on Dampier Island. But before this station was completed, Klaus died and Eich had to leave New Guinea forever. Boesch and Scheidt were sent to Franklin Bay, where Malala cannibals slew them. Broken-hearted Mrs. Boesch, who never recovered from this blow, died and was buried at Siar. The chronicle of the following year is marked by two crosses. Mrs. Kunze departed this life in April; Missionary Pillkuhn, after a half year's work, in November. Their graves are on Dampier Island. The next victim of the deadly climate was Arff. Barkemeyer met with an accident which resulted in his untimely death. Bergmann, who loved the Papuans like a father his dear children, died in 1904 in Australia, where he had sought medical help. Sickness obliged Kunze, Dr. Frobenius and the lay-brother Holzapfel to quit the mission service. Debility caused the death of Mrs. Hanke. Five weeks after his arrival Nebe succumbed to the first attack of fever. Koolen's shattered health forced his speedy return to Germany. Many hopes and expectations were buried with these martyrs. Could their knowledge of the native language and customs, acquired by diligent labor, be replaced? In 1904, Ostermann was called to his home above; but before his departure the heavenly Master had granted him the joy of seeing the glorious long-prayed-for day of the first baptism in the Madang district; and even in the hours of his last agony he



PREACHING THE GOSPEL IN NEW GUINEA.



THE NEW CHURCH AT KAERABANI, SANTALISTAN, INDIA, CONSECRATED APRIL 26, 1925.

LUTHERAN CHURCH, EBENEZER STATION, SANTALISTAN, INDIA.

exclaimed, "We must tell the Papuans how Jesus loves them." Mrs. Diehl succumbed to blackwater fever in 1905, concluding the long, sad list. Truly the graves of our missionaries in New Guinea are everlasting memorials of Christian faith, self-denial and sacrifice to the last full measure of devotion.

To complete the necrology the names of our Lord's other servants, who sacrificed their lives in the Finschhafen mission should be added: Rev. Ruppert, Rev. and Mrs. Vetter, Rev. Held, Rev. Tremel, Mrs. Hansche, Mrs. Decker, Mrs. Bottger, Mrs. Hertle and Captain Jericho of the mission schooner Bavaria. Mrs. Decker was drowned with her two children just as she was returning from furlough. The canoe in which she was being landed sank before the eyes of her husband, as he awaited her on the shore. Death and life were contending for the victory in those days. Precious lives were being sacrificed in seemingly fruitless labor. The bulwarks of heathenism remained standing, strong and solid. Would the "Miti" overcome the native apathy and hostility?

Animism, more than any other religion, is based on fear. Fear is its motive power; fear holds the soul of the Papuan in its firm grip; fear controls every phase of his life. "What evils will befall us, if we leave the ways of our fathers?" many asked. Yet the older people noticed the wholesome influence of the mission schools upon the children. The boys, working at the stations and being daily instructed by their employers, returned to their villages as bearers of Christian ideas. The pious, simple life of the missionaries, closely watched by the natives, made a deep impression on both old and young. An atmosphere of

peace surrounded the lives of the *Miti*-people. The transforming power of Christianity irresistibly penetrated the dark realms of heathendom. After mastering the linguistic difficulties the missionaries testified concerning the Prince of Peace in a more effective manner. The seed-grains of the Word, which produce regeneration of the sinful heart and liberate the slaves of idolatry, were sown with untiring patience. Kaboing and Kamungsanga of Simbang, Gumbo of the Rhenish station Bogadjim, boys employed in the service of the mission, were the first applicants for baptism. No protests and threats of relatives and tribesmen could intimidate them. The walls of heathenism were crumbling. A new epoch began. Soon other young men followed the example of their friends. The missionaries toured the country. New stations were established. Older people, hitherto reserved and reluctant, asked for instruction. Men and women attended school and studied the Bible and catechism. Baptismal festivals attracted large crowds and offered welcome opportunities to reach otherwise deaf ears and hard hearts.

The most formidable stronghold of heathenism in New Guinea was ancestor worship, a secret cult, pertaining to the veneration of spirits. The name of this worship varies in the many different dialects; Balum, Ngosa, Asa, Messiab, Barak asf. It literally means grandfather worship. The rites and ceremonies of the festivals, celebrated at long intervals, were veiled in much secrecy. Women and children were excluded. The feast required careful preparation. Pigs for the sacrifices had to be fattened, dances practised. The whizzing of the Balum sticks warned the unbidden not

to approach the house of the spirits. The grown boys were initiated into the mysteries of the Papuan religion; a kind of circumcision was performed; new chieftains were installed; and the main object of all the ceremonies was the strengthening of the men's superiority over the women. The meetings ended in vile orgies.

Finally the secret was revealed by young Christians and applicants for baptism, but with great hesitation. What would the women think, they said, if the fraudulency of the cult were exposed! The Truth made them free. When the ban of fear and superstition was lifted, the Papuans received with joy the message of an almighty, loving God, maker and ruler of heaven and earth. They saw that the fruits of the fields and garden grew without incantations; fear of haunted places and evil spirits terrorized their minds no longer; sickness and death were not caused by sorcery, which demanded bloody sacrifices; trust in God filled their souls with strength and patience. The abolition of the secret cult inaugurated the movement to Christianity. Villages and tribes burnt their charms and idols at public meetings. Feuds and quarrels ceased, a more peaceful day dawned for New Guinea.

A fuller apprehension of the first article of Christian faith led to a better understanding of the redemption wrought by Christ. Of course, there were some other chains to be broken, other sinister powers to be eradicated. They learned that sin is the source of evil, that sin differs from violation of the traditional "maja," that it is transgression of the divine law and enslaves man. Enlightened by the Holy Spirit, the Papuans saw the grace and glory of Him,

who gave Himself for us, that He might redeem us from all iniquity. And He purified unto Himself also a people in New Guinea, zealous of good works.

In the boarding schools, where the younger generation was called to Christ, the missionaries trained native helpers. They familiarized the tribesmen with the new way, assisted in spreading the gospel, taught the children and served as deacons. But is not missionary work the sacred duty of the Church, the congregation? How would the Papuan Church respond to the call? It was the missionary pastor of the Sattelberg congregation, Chr. Keysser, who presented the matter to his parish. Trustworthy, able men and women, commissioned by the native Church, should be sent to the inland tribes, dwell among them, befriend them, win them for Jesus by a godly life and exemplify the blessings of Christianity. "Do not preach, demonstrate your faith," was the instruction given to the four messengers of peace, who were sent to the Hube people in 1908. The Sattelberg community pledged itself to support "their own missionaries." God blessed this effort. Soon the native home mission work exceeded the most sanguine expectations. The other congregations participated in the movement. The training schools for evangelists and teachers were filled with ardent students. Mission work became a public affair. More than 600 helpers served their countrymen as peacemakers and witnesses for Christ. The barriers which separated the numerous tribes fell away. The mountaineers as well as the inhabitants of the secluded valleys invited the *Miti* messengers to come. A great harvest was reaped.

The extension of the work required increase of the

personnel and expenditure. Industrial stations were added, cocoanut plantations were laid out. Printeries at Logaweng and Kurum provided the field with school books in the rudiments of Christian knowledge. The mission stores at Maneba and Ragetta supplied the missionaries with the necessities of life and enabled the natives to trade their products for the much desired iron tools of the white man. Each district owned a schooner, the funds having been raised by school children in Germany, and hence named "Bavaria" and "Rhenowestphalia." The Papuans saved their meager earnings to build chapels and school houses. Progress was made in every direction of peaceful development after weary years of setbacks.

Then came the World War. All connections with the home base were cut off. Australian military forces occupied the German colony. Two missionaries were interned. Inspector Steck, of Neuendettelsau, who was visiting the mission field, was taken as a prisoner of war. No serious obstacles were placed in the way of the continuation of the gospel work, after the administration of the territory had changed. But who would provide the means of support? The Iowa synod had been contributing large amounts to the New Guinea mission for many years. Some missionaries had found their helpmeets in Australia. Lutheran lay helpers of Australian birth had worked on the New Guinea field. No S. O. S. call was necessary to show the friends in America and Australia their duty. They vied with one another in rushing aid. Rev. F. O. Theile, a prominent Australian Lutheran, negotiated with his government and directed the forwarding of money and supplies to the field with untiring efforts.

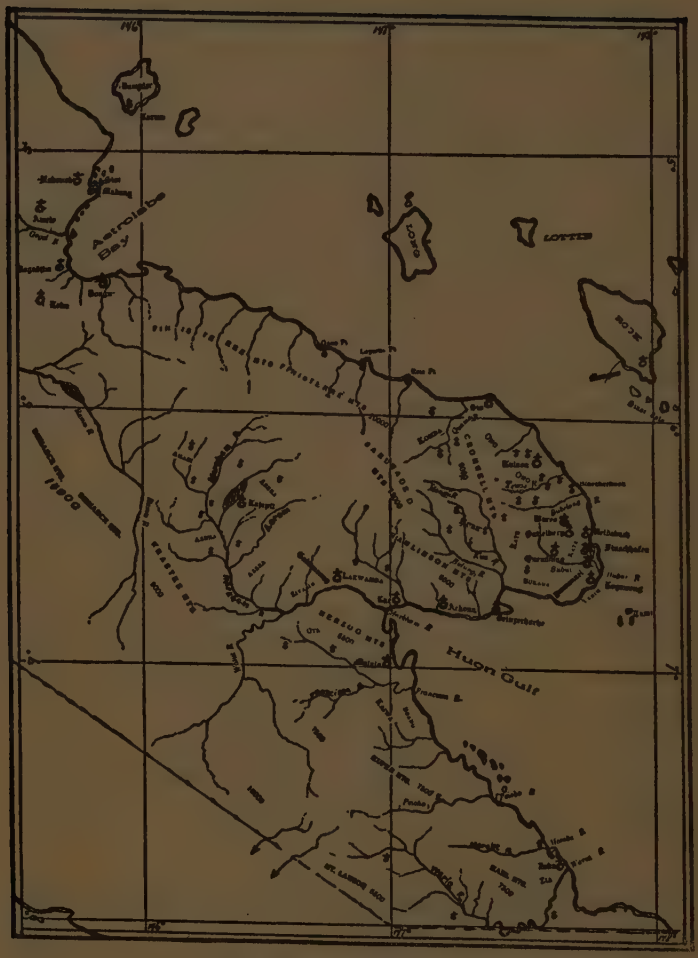
Help was extended to the deserted Rhenish brethren, who always had maintained friendly relations with the Dettelsauer missionaries, but had cultivated no contact with the Iowa and Immanuel synods. Except through isolation the New Guinea missionaries did not suffer as much from the misery created by the war as did German missionaries in other fields. The gospel movement continued to expand. More Papuans than ever were instructed and baptized.

The real difficulties arose after the war. Paragraph 438 of the Versailles Treaty decided the fate of German missions, at least temporarily. Northeast New Guinea was mandated to the Australian Commonwealth. This meant the exclusion of the former German leaders. The Iowa synod and the Australian Lutherans, the provisional stewards, were logically entitled to succession. But legal questions had to be settled first; a basis for co-operation had to be established, and a new management formed. In 1920 the Iowa synod delegated its president, Dr. F. Richter, of Clinton, Iowa, to sail to Australia and enter into negotiations with the brethren in the faith and with the Australian government. His visit was rewarded by most valuable results. Meeting the different synods, this experienced, energetic churchman succeeded in forming a strong union. "The United Evangelical Lutheran Church in Australia" is the name of the new federation. The government entrusted the management of the mission to the Boards of the Iowa synod and of the Australian Lutheran Church. Deportation of the German missionaries was postponed to 1928, the Germans to be replaced by American and Australian missionaries. But in 1925 the Australian govern-

ment decided that the German missionaries, working under the joint Board, may remain in New Guinea.

The force in the field declared its willingness to continue work under the new administration. Neuendettelsau and Barmen ceded their rights to the successors. As the government never had distinguished between these two missions and also demanded that the mission field should be treated as a whole, another union resulted. The Rhenish missionaries pledged strict adherence to Lutheran doctrine and principles, and thus offered a happy solution to an otherwise vexing problem. The two adjoining districts, working under the same conditions and with the same methods, now form a solid unity. Madang is the trade center and governmental seat, on which Finschhafen depends for its shipment of supplies.

Pastor Theile was sent to New Guinea in 1921 on a tour of inspection, extending over seven months. The union of the districts was consummated. The information he obtained enabled the Boards to cooperate more effectively in the administration of the work. Superintendence of the whole field was assigned to Senior Flierl. A general conference now regulates at its annual meetings all matters pertaining to mission work and economic questions. The Madang missionaries adopted the Finschhafen system, whereby the mission board provides for house, furniture and the daily bread. A new scale of salaries became effective January, 1922, as follows: Single male workers, £40 annually; married workers, £60 annually, and single women missionaries, £30. The allowance for children amounts to £5 up to 10 years of age; thereafter £10. Medical treatment is



NEW GUINEA MISSION FIELD.

given free to all missionaries on the field and on furlough. After five years of service each worker is entitled to a six months' furlough in

Australia, where the U. E. L. C. owns rest homes at Lights Pass, So. A., and Toowoomba, Qld. A full year of vacation may be spent in the respective home country after ten years of active service. All final decisions rest with the responsible boards. Executive power is vested in a director at present, Rev. Theile, Brisbane, Qld., who was appointed to this office by the Iowa synod and the U. E. L. C. In the summer of 1925 the Iowa Board delegated its secretary, Rev. W. F. Kraushaar, to visit the field.

The growth of the work, involving a mass movement toward Christianity called for speedy reinforcement. Furlough was overdue for most of the missionaries. Some of them had served for twenty years without interruption. The policy to give the missionaries qualified white lay helpers to take care of the physical work connected with the mission stations presents another problem. How the churches, under the direction of the Lutheran New Guinea mission, fulfill their duties, may be shown by statistics. In four years thirty-four new missionaries were sent to the field, fourteen men and twenty women. Sixteen were commissioned by the Iowa synod, among them two ordained missionaries and a physician. The U. E. L. C. added eleven lay helpers to the eight Australians already on the field. The Australian government granted admission to seven German brides, engaged to missionaries. The women teachers and nurses from the United States are especially appreciated. The expenditure for furloughs during the last triennium amounted to £11,000-0-0.

An immense task confronts the two synods now entrusted with the New Guinea mission. The problem

of replacing the German missionaries, grown gray in service, is far from being solved. The financing of the work also offers serious difficulties. The total staff consists of forty-six white men, twenty-eight of them ordained, and forty-two women, of whom thirty-two are married. Seventy-five children depend on our support. For them we furnish school facilities. The Sattelberg school corresponds to our American elementary schools. Professional training must be acquired in the home countries. Two Samoan pastors, devoted Christian workers, are a part of the personnel in the Madang district. The native congregations receive no financial aid; self-support has been the aim from the beginning. It is admirable how bravely they meet their obligations. Though belonging to the poorest of the poor, their mission offerings put to shame many congregations in America. Nevertheless, the annual disbursements for the field work, travel and administration, total over $100,000. The debts, accumulated during and after the war, when funds were insufficient, must be liquidated. So there are many obstacles to overcome. The medical mission work is supported by the Wartburg Luther League and the Mission Auxiliary, an organization which had cultivated active interest in the New Guinea mission long before the war. The Ladies' Aid Societies of Iowa and Australia provide Christmas gifts to gladden the hearts of Papuan school children and teachers.

Twenty-seven mission stations with numerous outstations dispense the blessings of the gospel—eight in the Madang district, nineteen in the Finschhafen territory. Besides the industrial plants referred to before, we have a saw mill at Butaweng, which manu-

factures building material and furniture; two small hospitals at Pola and Amele; two recreation stations, Sattelberg and Hansemannberg; four plantations; Nagada with 32,000 trees, Heldsbach with 15,000, Salankaua with 30,000, Malahang with 31,000. The net proceeds furnish a very considerable contribution to the treasury. The value of the property held by the Lutheran New Guinea mission is estimated at $500,000.

Our most valuable assets are the four training schools at Heldsbach, Hopoi, Amele and Kurum; 200 Melanesians and Papuans are being trained as evangelists and teachers; 186 native teachers instructed 5,771 children in 165 schools last year; 18,454 souls have received baptismal grace since the light of the gospel has been shining in New Guinea; 5,572 baptisms were reported in 1922-24. The classes under Christian instruction enroll 5,900 adults. A population of about 100,000 is being reached and influenced by the Word of God. A number of tribes gave up their dialects and learned the *Miti* languages: Kate, Jabem, Ragetta, Amele asf. Rev. W. Blum has translated the Gospel of Luke into the Ragetta language, Rev. E. Schnabel the same into the Kate. A most remarkable achievement was the completion of the Jabem New Testament, done by Rev. H. Zahn. The British and Foreign Bible Society printed it. A Kate dictionary, edited by Rev. Ch. Keysser, now instructor at the mission seminary at Neuendettelsau, and Prof. Dr. Dempwolf, of the University of Hamburg, has been printed.

Our eyes have seen the glory of the Lord! Thus we joyfully exclaim as we read the history of the Luth-

eran mission in New Guinea. There Christ is glorifying His name, there the gospel is winning victories as in the apostolic days. Cannibals have become children of God and praise Him in lives of righteousness. A young feeble native Church, inspired and guided by the Holy Spirit, is exhibiting evangelistic energy unparalleled in any other field. Christianity is transforming a savage nation into a useful member of the human race. And our Lutheran mission is God's mighty instrument for the spiritual and social uplift of the people. The message of Christ and His cross has brought the promise of salvation, peace and a new era in social life to New Guinea. It is our sacred duty, requiring the united effort of all friends of the Lutheran New Guinea mission, to carry His gospel from shore to shore, till all New Guinea has acknowledged His saviourship and sovereignty.

CHAPTER X.

LUTHERAN FREE CHURCH

Andreas Helland

Madagascar and China

The Lutheran Free Church, organized in 1897, has its roots in earlier church movements. Immigrants who had come from Scandinavia during the second and third quarters of the last century formed several church bodies, one of which was the Scandinavian Augustana Synod, consisting mainly of Swedish and Norwegian congregations. For reasons of language and nationality an amicable division of this synod was effected in 1870. The Norwegian part, which was by far the smaller of the two, was formed into what was called the Danish-Norwegian Conference. The seminary of the Scandinavian Augustana Synod had been divided a year previous, the new school receiving the name of Augsburg Seminary. It was founded at Marshall, Wis., in 1869; but in 1872 it was moved to its present site in Minneapolis, Minn. It remained the divinity school of the Conference until the latter joined with other Church bodies in 1890, under the name of the United Norwegian Lutheran Church. Difficulties arising from this union, due in part to divergent Church views in the former Conference, resulted in a division of the United Church in 1893.

Augsburg Seminary became the divinity school of the minority, also called "The Friends of Augsburg."

The period from 1893 to 1897 was a time of transition. In the latter year an organization was effected, based mainly on an agreement in regard to leading principles of church life and church work, particularly concerning such general Church activities as home and foreign missions, charity work and Christian education, activities in which free and independent congregations need mutual help and co-operation. The foreign mission activity of the Lutheran Free Church has been carried on since 1899 under the direction of an incorporated board, the Lutheran Board of Missions.

Whatever interest the immigrants from Norway had in foreign missions they owed to the intense Christian life awakened by the Hans Nielsen Hauge movement in the early part of the last century, and in the missionary interest which was one of the blessed fruits of this remarkable religious movement.

The Norwegian Mission Society had been organized in Stavanger, Norway, in 1842, and active work was commenced in Zululand, South Africa, in 1844, and in the great island of Madagascar in 1866. A warm interest for these missions had been awakened from the beginning, and many of the immigrants brought with them their love for the cause and proved it by sending their contributions to the Norwegian Mission Society. This was as far as they seemed to have faith to go at that time and many were those whose love became cold and inactive. It was then that Professor Georg Sverdrup, who in 1876 had become president of Augsburg Seminary, commenced to advo-

cate the sending out of missionaries. In 1880 he wrote as follows:

"There is at the present time one thing about which Christian men agree, namely, that it belongs to the Christian calling to take part in foreign mission work. If God has given us eternal salvation by grace alone, should it then be impossible for someone among us to arise and leave all things and go forth to become a fisher of men? So far the Conference has taken part in missionary activity only by sending financial aid to the Norwegian Mission Society. The next forward step, which we can and ought to take, is to commence to pray to the Lord of the Harvest that He send forth laborers to the mission fields even from our Church body, and to seek such laborers. If the missionary interest is to be furthered and strengthened among us, then let us try to send out our own missionaries."

As far as the present writer knows, this was the first public plea among the Norwegian Lutherans in America, for aggressive foreign mission activity. However, it was not Professor Sverdrup's idea that the connection with the society in Norway should be severed; he only wished to see men, not merely money, sent to the mission field.

Madagascar

It took seven years before his ideal was realized. In the spring of 1887, John P. Hogstad graduated from the theological department of Augsburg Seminary, ready and eager to go to the mission field in Madagascar. On this occasion Professor Sverdrup wrote: "If it be God's will, this year will mark the beginning of a new era in the history of our school, inasmuch as the

first missionary to the heathen is to be graduated. May the Lord grant that it shall not be the last!"

The next one to give himself as a sacrifice to the cause of foreign missions was Erik H. Tou, graduated from Augsburg Seminary in 1889. These two men were the first missionaries to the heathen to go out from among the Norwegian Lutherans in America. Their interest had been awakened and their purpose strengthened during their period of study at Augsburg Seminary, under the wise leadership of Professor George Sverdrup. As early as 1884 a missionary society had been formed at the seminary, largely on the initiative of Professor Sverdrup. This society, which is still in existence, has been no small factor in kindling missionary interest among the students and through them in the congregations.

Both Hogstad and Tou had been ordained by the Conference, and were to be supported by this Church body, but were to work in the service of the Norwegian Mission Society. They were stationed near the southern end of Madagascar, Hogstad on the east coast and Tou near the west coast. Thus the men and the means were forthcoming, though on a small scale; and it was natural that the next question to arise was that of a separate field. This problem was satisfactorily solved when, in 1892, an agreement was made with the Norwegian Mission Society, by which the Norwegian American Lutherans should have as their field the southern provinces of the island, from St. Augustine on the west coast to Manantenina on the east coast. On the happy conclusion of this agreement Professor Sverdrup wrote: "This news will no doubt bring to our congregations much joy and thanksgiving

REV. J. B. JERSTAD (1898-1911).

The first Christian Missionary to the Mahafaly tribe in Madagascar. He sleeps in the soil of the people to whom he brought the Gospel.

REV. J. O. DYRNES, M.D., AND MRS. DYRNES (1900-).

For twenty-six years he has been a preacher, teacher, and healer of the sick in Madagascar.

to God, for they have long felt that a more independent and direct missionary activity was needed than we have hitherto been engaged in. The news will also bring a beneficial sense of responsibility. God has now brought these heathen near to the hearts of our congregations, so that we may feel that we are expected to bring them the gospel of Christ."

The division in the United Norwegian Lutheran Church in 1893 had its effect on the mission field. By friendly agreement the field was divided in such a way that the United Church, now the Norwegian Lutheran Church, carries on work in the southeastern part of Madagascar, and the Lutheran Free Church in the southwestern part of the island, mainly among the Sakalava, the Bara, the Tanosy and the Mahafaly tribes. The field contains about 17,500 square miles, and has about 125,000 inhabitants.

Among the Sakalava the work had been commenced a few years earlier, but among the Bara, the Tanosy, and the Mahafaly our missionaries were pioneers as far as our field is concerned, which is said to be one of the hardest mission fields in the world. But even these degraded and superstitious tribes, living as they do in a very dangerous climate, have been bought with a price, even with the blood of Christ, our crucified, risen and ever living Saviour. And so our missionaries have gone forth, many to lay down their lives in the field, some to return home broken in health. A few still are standing on the battle line waiting for others to come and join in the work of the Lord in Madagascar.

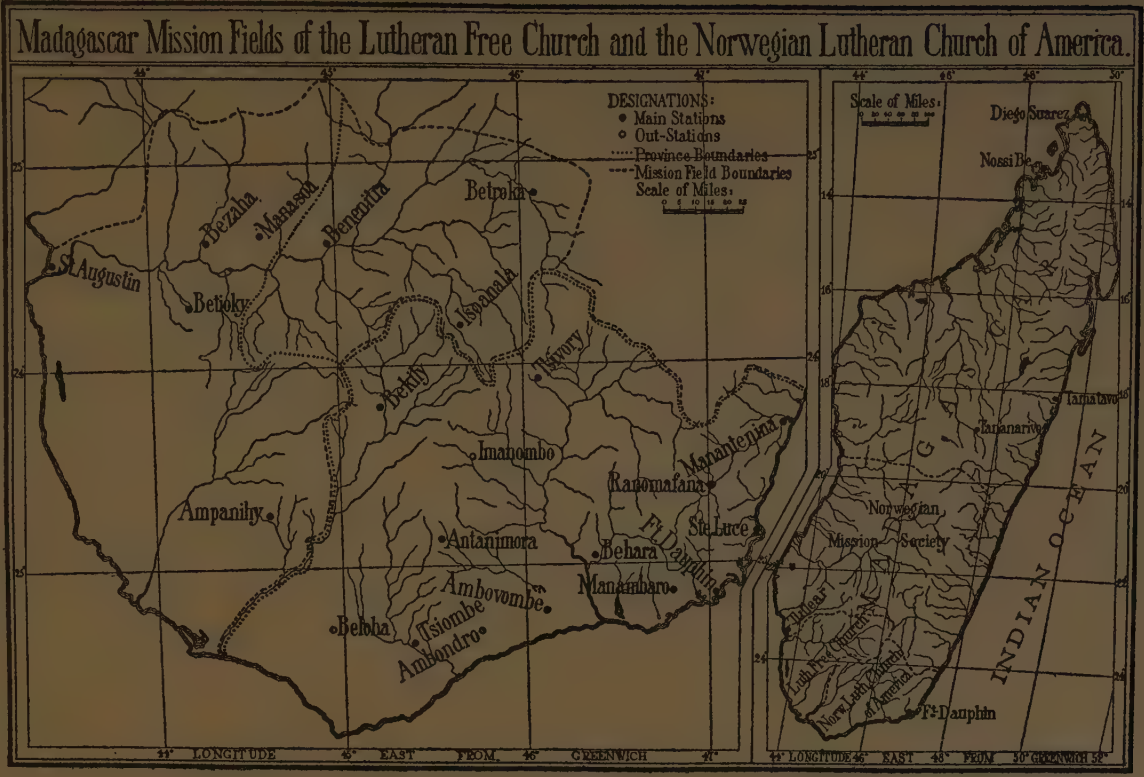
Forty-seven persons, nineteen men and twenty-eight women, have gone out to this mission field. Of

these nine have died on the field; two perished at sea near Capetown, South Africa, when the steamer on which they were going to the field was struck by a mine; over twenty have resigned and returned to the homeland, in most cases because they were unable to endure the climate. Most of them have gone into church work at home, where they have done and are doing blessed work. Twelve are at present in the field; two are home on furlough, and two, Mrs. Molvik and Mrs. Halland, are temporarily away from the field for the sake of their children, while their husbands are continuing their work on the far-off island.

Of the pioneers, Rev. Tou continued in the service until 1903, when, broken in health, he returned home. He then worked in the home mission field in North Dakota, where he labored faithfully until his death, in 1917. In 1904, by agreement with the United Norwegian Lutheran Church, Rev. Hogstad's district became part of the field of that church body, and he preferred to continue with the work he had founded. He died at his station, Manantenina, in 1911, after a long and richly blessed missionary career.

Of the many other missionaries who have worked faithfully in the service of the Lutheran Free Church in Madagascar, only one more shall be mentioned here, as he holds a unique place. In 1899, J. O. Dyrnes, a graduate of the college and theological departments of Augsburg Seminary, and also a graduate of the medical department of Hamline University, left a well-established medical practice and accepted a call from the Lutheran Free Church to go as a medical missionary to Madagascar. He studied in Paris a while, and reached Madagascar in 1900. Except for two

Madagascar Mission Fields of the Lutheran Free Church and the Norwegian Lutheran Church of America.



short furloughs he has labored in this field continuously for twenty-five years, preaching, teaching and healing the sick. He is the superintendent of the mission, and is at present the only medical missionary in Madagascar.

Missionary activity is carried on at eight main stations, with several out-stations grouped around each. Manasoa, five to six days' journey inland from Tulear on the Onilahy River, forms the center of the whole mission. Here are located a boys' asylum, a girls' asylum, a primary school, and a normal school, a Bible school and medical mission work. This mission station is a Christian village of fair size.

China

Although it occasionally seemed difficult to raise the necessary funds for the work in Madagascar, voices were raised from time to time, advocating that missionary activity should be commenced also in China. Many members of the Lutheran Free Church had become interested in this vast field, and they did not favor the idea of sending their donations through other church bodies. In 1912 a committee was appointed to take the matter under advisement. This committee recommended the undertaking very strongly, with the result that the annual convention of the Lutheran Free Church in 1913 directed the Lutheran Board of Missions to commence missionary work in China as soon as practicable.

One year afterwards, in 1914, the first missionary was sent to China by the Lutheran Free Church; and in 1915 four more were sent. The first couple of years were devoted by the missionaries to the study

of the language, and at the same time a search was being made by them for a suitable field.

Upon recommendation of the first two missionaries sent out, and after consultation with missionary leaders both in China and at home, a field was chosen, which is situated in the northeastern part of the province of Honan, centering about the cities of Kweiteh, Suichow, Checheng and Luyi. In all of these cities stations are now maintained as centers of missionary activity. The population of the field served by the Lutheran Free Church in China is somewhat over two millions. The Lutheran Free Church has at the present time eleven missionaries in this field, five men and six women. The work is mainly evangelistic, though educational work of a primary grade is well under way.

In 1919, Dr. E. C. Andreassen and wife were sent out to China to begin medical mission work. After a year devoted to language study, Dr. Andreassen collaborated with the Canadian Episcopal mission in their hospital in Kweiteh, until the fall of 1924. Since then the Lutheran Board of Missions has carried on its medical mission work in the city of Luyi. A clinic and a dispensary have been established, but there is as yet no hospital.

"The Friends of Augsburg" commenced to give financial aid to Missionaries Hogstad and Tou immediately after the division in 1893, but it was not until 1895 that a more active campaign for money was inaugurated. The two men who took a leading part in this work from its inception were Professors George Sverdrup and J. H. Blegen.

When, in 1899, the missionary activity of the Lutheran Free Church was incorporated under the name of Lutheran Board of Missions, with its head office in Minneapolis, Professor Sverdrup was elected secretary. He had indeed been the soul of the undertaking from the beginning, and he continued his unselfish service until his death in 1907. It was in a great measure due to his untiring love for the cause that the mission survived the first trying decade of its existence. The dangerous climate, the slowness of the natives to accept the gospel, the many deaths, the great difficulties at home, with only a comparatively few, financially weak, congregations to support the cause—all these factors combined to make progress very difficult.

Upon the death of Professor Sverdrup, in 1907, the writer of this sketch was elected secretary and served for twelve years. The work of the secretary had by that time increased to such an extent that it was found necessary to secure a man for the position who could devote all of his time to the work. Rev. Johan Mattson, who had been a member of the Board of Directors of the Lutheran Board of Missions for nine years, and its president for three years, was elected to the office of secretary in the summer of 1919, a position which he still holds.

Professor J. H. Blegen was elected treasurer for the Madagascar mission of "The Friends of Augsburg" in 1893, and for the Lutheran Board of Missions in 1899. He continued in this capacity until in June of the present year, when he resigned on account of advanced years and failing health. Few men have enjoyed the love and confidence of the congregations,

as well as of their fellow workers to such a degree as Professor Blegen, and it has been a confidence always well deserved.

A small missionary monthly, *Gasseren*, was started in 1900, and continued to be published until in 1916 it was merged with *Folkebladet*, the official organ of the Lutheran Free Church.

During the first ten years of the Madagascar mission of the Lutheran Free Church a comparatively large number of young people offered their services as missionaries, and it was very difficult to raise the necessary funds for the work. There came a period when this condition of things was reversed. However, there has always been someone ready and willing to go when and where most needed. The last few years have witnessed a renewed interest in missions among the young people, which promises greater things for the future.

For statistics in connection with this chapter, the reader is referred to the table of statistics at the close of this book.

CHAPTER XI.

SYNOD OF MISSOURI, OHIO AND OTHER STATES

Frederick Brand

India and China

At the organization of the Missouri synod in 1847 foreign mission effort was designated as one of its objectives, but the extensive home mission work to which the synod was called to give immediate attention made it impossible to begin missionary operations in non-Christian countries. Nevertheless, a mission among the American Indians in northern Michigan was carried on.

The Synodical Conference, of which the Missouri synod is a constituent body, at its organization in 1872, also declared its intention to establish missions among the heathen. Before going to foreign lands the Synodical Conference began work among some of the freed colored people in the South of the United States. This American negro mission has been abundantly blessed and is today in a very flourishing condition. However, the obligation to carry the gospel to non-Christian countries always was recognized. In 1893 the Delegate synod planned the opening of a mission in Japan and steps were taken to organize this enterprise, but before the plan could be matured, a call came from an entirely different quarter to enter an altogether unconsidered field.

India

In British India, Theodore Naether and Franz Mohn, missionaries of the German Leipsic mission, for reasons of conscience, had found it necessary, in 1893, to protest against certain policies of that society and were dismissed. They then offered their services to the Missouri synod. Upon request they came to the United States for a conference concerning their doctrinal position and were received into synodical membership after their full agreement with the Missouri synod had been established. On October 14, 1894, they were commissioned and this date, therefore, marks the actual beginning of the present foreign mission enterprise of the Missouri synod.

The new missionaries were charged not only to keep away from their former field of activity, but also to avoid locating at any place where Christian missions were being conducted. Naether immediately returned to India and after a careful and searching survey of unoccupied territory finally recommended that Krishnagiri in the Salem district of the Madras Presidency be occupied. His recommendation was accepted and Krishnagiri, therefore, is the oldest station of the Missouri synod mission in India. Because of impaired health Mohn remained in Germany, until he followed Naether to India in 1896.

Two additional missionaries of the Leipsic mission, George O. Kellerbauer (1895) and Reinhold Freche (1898) who found it impossible to continue in that connection, also applied for membership in the Missouri synod and were received after their agreement in Lutheran doctrine and practice had been fully es-

tablished. Fields of labor were assigned them near Krishnagiri. In quick succession stations were opened at Bargur by Kellerbauer, Ambur by Mohn, and Vaniyambadi by Freche. The two last-named stations are in the North Arcot district. As the missionary forces were augmented, the mission work was extended to more distant points, and new stations were opened in the Kolar gold fields and in Kollegal of Mysore State. The section of India in which the Missouri synod carried on its work up to this time now is called the Northern Field, because it lies north by east of Travancore, whither the mission afterwards went. The Travancore district, therefore, is called the Southern Field.

From the very inception of the work in India evangelization by missionary preaching tours was one of the chief methods of making Christ known to the people. Extensive journeys were undertaken and the whole district was filled with the message of the gospel. This preaching was distinctly positive. The Bible was declared to be the divinely inspired, inerrant and perfect Word of the living God and the only rule of faith and life. Jesus Christ, the God-man, was exalted as the substitutionary sacrifice for the redemption of the lost world and as the ever present, living and loving, perfect Saviour and Lord. Evangelization is designed under the influence of the Spirit of God to produce conversion from the power of Satan to God. This positive message is stressed in all the foreign missionary effort of the Missouri synod. But Christian day-schools are considered to be equal in importance to evangelization. While the latter attempts to reach chiefly the adults, the former are conducted to meet

the needs of the growing youth. Wherever possible primary schools were opened.

A boarding school for boys and another one for girls were established. Both now have been permanently located at Ambur, where a secondary school also was opened, in which it is planned to educate young men for service in the mission. Ambur, moreover, has a Bible institute for men and a training school for Bible women.

A further stride forward was made in 1913, when medical work was begun on a very humble scale. That year Miss L. Ellerman, a graduate nurse, was sent out for this department of work. An unpretentious hospital was built in 1921-22, under the direction of Dr. Theo. J. Doederlein, who had been sent out as a short-term worker. The plant is without a missionary physician at present, but is doing splendid work under the supervision of Miss A. Rehwinkel, R. N., who is ably assisted by Miss Ellerman. A branch nursing station was opened in Krishnagiri in 1923, which now is under the care of Miss E. Herold, R. N. Zenana work carried on by Miss Ellerman in connection with her labors as a nurse was in 1921 placed in charge of Miss A. Georgi.

Work among the large Mohammedan population of this section had been attempted only in an indifferent way until 1923, when A. A. Brux, Ph.D., was called and sent out to engage in this important undertaking. It is too early to speak of any other results than that the usual Mohammedan opposition is becoming more pronounced.

In addition to the first missionaries already named, the following have been in our service: A. Huebener,

G. A. Naumann, F. Forster, H. Nau, G. Kuechle, H. Hamann, M.A., E. Ludwig, J. Williams, H. Stallman, Dr. Theo. J. Doederlein.

The present foreign staff consists of E. A. Noffke (Australia, 1920) and Miss E. L. Herold, R. N. (1921), at Krishnagiri; L. Boriack (1921), F. J. H. Blaess (Australia, 1922), Miss A. Rehwinkel, R. N. (1921), Miss L. Ellerman, R. N. (1913), Miss A. Georgi (1921), H. Schulz (1925), at Ambur; J. Harms (1912), A. A. Brux, Ph.D. (1923) at Vaniyambadi; M. G. Kuolt (1923) at Kolar Gold Fields, Mysore State; P. F. Heckel, M.A. (1921), at Madras.

The southern or Travancore field was opened in 1907. Appeals had come from Nagercoil for Lutheran work by G. Jesudason and wife, descendants of the early Lutheran Christians, who had been won for Christ by Missionary William F. Ringeltaube. Missionaries A. Huebener and H. Nau were sent down from the northern field to ascertain whether scriptural grounds compelled them to heed the cry for help. When it was seen that not only the Christians at Nagercoil but literally thousands upon thousands of heathen were altogether without the means of grace, A. Huebener was assigned to the new field. Theodore Gutknecht, who had recently come to India from the States, also was sent to Travancore. In the course of time other missionaries joined them. They found an open door and soon extended the work throughout Southern Travancore and into Tinnevelly, where stations have been opened at Vadakangulam and Valliur.

In 1912 the northern section of Travancore was entered. A station was opened in a suburb of Trivandrum under the supervision of Missionary H. Nau.

The mission had now gotten into a new language area. From the Salem and North Arcot districts all the way down to Southern Travancore, Tamil is the prevailing vernacular. In Trivandrum, with its outlying districts, and in Northern Travancore Malayalam is spoken. Both tongues belong to the family of Dravidian languages. Telugu, another Dravidian tongue, is used only in a small section of the Missouri mission field. In the course of time it was possible to push onward far into the northern section of Travancore. A main station was opened at Balaramapuram, and more recently one was located at Nilamail among the aboriginal Vedar hill tribes.

Evangelistic work has been stressed less in Travancore than in the northern field. So many doors of opportunity were opened to the missionaries that they were fully occupied in the service of those who came of their own accord. Much attention was given to elementary and secondary education. At Nagercoil there are a girls' and boys' boarding school, an institute for training teachers and catechists, and the small Concordia Theological Seminary. The seminary was founded in 1923. The Trivandrum section also has a large number of elementary schools, a secondary school (incomplete), a boys' and girls' boarding school and an institute for training teachers and catechists.

A school for missionaries' children has been in operation since 1922. It is located at Kodaikanal, where the mission has a beautiful summer retreat for the workers. This school is in charge of Mr. P. Bachmann, an American pedagogue. The average attendance has been twelve pupils. It is planned eventually to add a high school course.

The mission was greatly crippled by the recent World War. After the first missionaries had either retired or gone to their heavenly home, their places were filled by younger men, sent out from the States. Among them were a number of men from Germany, who had pursued their theological studies at Concordia Seminary, St. Louis, Mo. To all intents and purposes, they were Americans. They had failed, however, to become naturalized citizens and, consequently, were repatriated by Great Britain. Those who were on furlough at the outbreak of the war could not return to their field of labor. As a consequence many stations were without adequate supervision and guidance until new forces could be sent out.

It is the policy of the mission not to acquire expensive property nor to erect elaborate mission plants. This policy looks to the future of the Church in India. Inasmuch as it is the Board's intention to turn over in fee simple all mission property to the Lutheran Church in India as soon as it is ready to assume the responsibility, the buildings are erected without undue luxury. Although the day of the self-support of the Church in India still seems far away, the mission is striving to hasten the coming of that day as soon as possible.

The following missionaries, who labored in Travancore since 1907, are no longer in our service: A. Huebener, G. Huebener, H. Nau, O. A. Ehlers, J. Harms (now in the Northern Field). The Misses G. Strieter and H. Ziegfeld, who are still in India, have been married to missionaries. The present foreign staff consists of Th. Gutknecht (1907), R. W. Georss (1913), A. J. Lutz (1912), H. E. Levihn (1921),

George C. Schroeder (1921), R. Brauer (1925), all at Nagercoil; E. H. Meinzen (1922), at Vadakangulam; B. Strasen (1921), at Valliur; F. R. Zucker (1910), P. M. Kauffeld (1921), G. Oberheu (1921), at Trivandrum; A. C. Fritze (1921), at Balaramapuram; R. M. Jank (1921), among the Vedars.

The South India Evangelical Lutheran Church.— In 1923 a number of Tamil Lutherans who had severed their relation to the Church of Sweden mission, formerly the Leipsic mission, because of doctrinal differences, applied to the Missouri synod for counsel and care. They organized five small congregations in various sections of South India, the chief of which is at Madras in charge of Pastor N. Samuel. Missionary P. F. Heckel, M. A., has been their supervising missionary for the past two years.

China

The Missouri Evangelical Lutheran China Mission was begun in 1912, through the organization of the Evangelical Lutheran Missionary Society for China at Gaylord, Minn. The members of this organization were connected with synods of the Synodical Conference, chiefly the synods of Missouri and of Wisconsin. The Rev. E. L. Arndt, who had been the prime mover in organizing the society, was sent out in 1913 as the first missionary with instructions to open a station where no Lutheran work was being done. He directed the attention of the Board to Hankow, which became Missouri's first station in China. In 1917 the mission was transferred by the society to the Missouri synod. Since then new stations have been opened at Shihnanfu (1920), Ichang (1921), Shasi (1923), Kweifu (1923)

and Wanhsien (1923). The last two named are in Szechwan Province, all the others in Hupeh.

Educational work is conducted on lines very similar to those in India. Day schools are established as soon as possible. The secular branches taught in these schools are spiritualized by the Word of God. The creation of Christian faith is the main objective of instruction in these schools. It is the policy of the mission to employ only Lutheran teachers. Because they must be trained before they are employed, their number is still necessarily small. But earnest efforts are being made to increase the supply. At Hankow a secondary school has been opened topped with Concordia Theological Seminary. The number of students is not large, but the outlook is promising. The theological course, as in India, is being conducted chiefly in the vernacular. Very little English has been introduced. If present plans mature, a full language course including the sacred tongues will be introduced in the near future.

Great pains are being taken not to introduce Western customs into the Orient. As long as native conventions are not sinful, the mission has no interest in changing them. Moreover, it goes without saying that the Christians of the churches are taught to be subject to their national government. Lutherans do not engage in revolutions. In 1921 a missionary mountain retreat was established at Kuling, about 150 miles east of Hankow, in Kiangsi Province.

Medical work was begun at Shihnanfu in 1922. It now is in charge of two American nurses, the Misses M. Oelschlaeger, R. N. (1923), and Martha Baden, R. N. (1925). In their limited sphere they

PROFESSORS AND STUDENTS OF THE MISSOURI LUTHERAN SEMINARY, NAGERCOIL, INDIA.

MISSOURI LUTHERAN MISSION MOUNTAIN RETREAT, KODAIKANAL, INDIA.

MISSOURI LUTHERAN MISSION CONFERENCE IN CHINA, 1924.

ORPHANS IN CHINA WAITING FOR THEIR BREAKFAST.
Chopsticks are held in the right hand, bowls in the left hand.

are doing valuable and blessed work. Girls' boarding schools have been opened in Hankow and in Shihnan. The Hankow school is in charge of Miss O. Gruen (1921), and is very promising. At Shihnan, Miss F. Oelschlaeger (1923) is just getting her school organized. An orphanage also is conducted at this station.

Wars in the interior of China have greatly hindered the extension of the work. On one occasion Shihnan was invaded by a band of fanatical soldiers and the families of the missionaries had to be removed to safer quarters. Later military operations carried on in the neighborhood of Ichang interfered very much with quiet and sustained missionary endeavor. For various reasons very little real estate has been acquired by the mission. All work is conducted in rented and refitted buildings. Recently a sum of money was set aside for buying and building purposes, but on account of the political disturbances further steps in securing property have been suspended.

The foreign mission work of the Missouri synod is carried on in conjunction with the Norwegian Evangelical Lutheran Synod of North America, which is represented on the home Board by Dr. S. C. Ylvisaker, of Madison, Wis. Generous help also has been given by the Evangelical Lutheran Synod of Australia, which has three men in the field, and by the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

Since the opening of the work in China the following missionaries have been in our service and have retired: H. Gihring (1920-1922), H. Bentrup (1919-1924), L. J. Schwartzkopf (1919-1924), Dr. P. Kleid (1924).

The present foreign staff consists of E. L. Arndt (1913), E. Riedel (1915), L. Meyer (1917), M. H. Zschiegner (1921), C. F. Schmidt (1922), J. A. Fischer (1923), Olive Gruen (1921), all at Hankow; H. W. Theiss (1921), at Ichang; A. C. Scholz (1921), at Shasi; C. D. Nagel (Australia, 1922), at Kweifu; A. H. Gebhardt (1918), H. Klein (1921), A. H. Ziegler (1922), Miss Frieda Oelschlaeger (1923), Miss Marie Oelschlaeger, R. N. (1923), Miss Martha Baden, R. N. (1925), all at Shihnan; George O. Lillegard (Norwegian Synod, 1921), at Wanhsien.

May the Lord graciously continue to grant His blessing for the extension of His kingdom.

CHAPTER XII.

OTHER LUTHERAN BODIES AND AGENCIES

Santal Mission American Committee

J. H. Blegen

The Santal Mission of the Northern Churches, formerly called "The Indian Home Mission to the Santals," was started as an independent effort in September, 1867, by Mr. H. P. Borresen, a Dane, and Mr. L. O. Skrefsrud, a Norwegian. When their work became known in the Scandinavian countries, first by the visit of Skrefsrud to Norway in 1873, and later by the visit of Borresen to Denmark in 1876, widespread interest for their missions was awakened in both countries. Committees were organized to render financial aid and the two missionaries were ordained by bishops in their respective home churches. Continued and increasing support from the home lands enabled the Santal mission to grow to be one of the most prosperous Scandinavian missions. At present the force of workers is about fifty men and women from the home lands, and 524 native workers, of whom twenty-one are native pastors. The number of Christians on September 30, 1924, was 26,392, the increase during the year being 950.

The co-operation of American Lutherans in the Santal mission began with the organization of the American Santal Committee on November 1, 1891, which

consisted of the following: Prof. Sven Oftedal, Mr. H. Bottelsen, Mr. B. O. Christensen, Rev. J. C. Roseland, Rev. M. Falk Gjertsen and Prof. J. H. Blegen from the United Norwegian Lutheran Church, and Rev. N. G. Peterson, Rev. C. P. Svingen and Rev. I. Eisteinsen from the Hauge Synod.

In 1894, L. O. Skrefsrud, one of the founders of the Santal mission, visited America and presented his cause in a great number of Norwegian Lutheran churches. Wherever he traveled he aroused interest in his station and received liberal offerings. In 1895 the Committee began to publish a paper *Santal-missionaeren*, in order to develop interest in the mission. Rev. N. G. Peterson served as editor during the first two years. Since 1897, Prof. J. H. Blegen has edited the paper.

Until 1912 donations averaged about $5,500 a year. Since that time donations from Lutherans in America have increased considerably. The formation of a Santal Committee in the Danish Evangelical Lutheran Church in 1913 is the main cause of this increase. In 1924 the donations received by the two committees amounted to about $17,000.

The American Santal Committee has sent out eight missionaries, three men and five women. Of these Rev. and Mrs. M. A. Pedersen, who arrived in India in October, 1904, are now in charge of the mission station of Ebenezer, where the two founders lived until their death. In the fall of 1920, Miss Dagmar Miller, of the Danish Evangelical Lutheran Church, was sent out. She is stationed at Haraputa in the Assam Colony. Five American missionaries recently arrived in the mission field. They are Rev. J. M. Girtz,

Mr. O. S. Bjerkestrand, and the Misses Anna Oleson, Hazel Alberts and Mabel Hansen.

The American Santal Committee now consists of fourteen members, five of whom are from the Norwegian Lutheran Church, three from the Lutheran Free Church, two each from the Danish Evangelical Lutheran Churches, one from the Church of the Lutheran Brethren, and one from the Eilsen's synod. The officers are: Rev. A. J. Hulting, president; Rev. P. M. Petersen, vice president, and Prof. J. H. Blegen, secretary and treasurer, who is the American trustee for the Santal Mission. The three committees, in Denmark, Norway, and the United States, co-operate in the government of the mission.

Lutheran Orient Mission Society

N. J. Lohre

This society is a voluntary, inter-synodical organization, co-operating with a similar association at Hermannsburg, Germany, known as *Der Verein fuer lutherische Mission in Persien.*

At the World Missionary Conference held in Edinburgh, Scotland, in 1910, a group meeting of delegates interested in Christian missions among Moslems assigned to the Lutheran Church responsibility for work among the Moslem Kurds. To meet this responsibility the Inter-synodical Evangelical Lutheran Orient Mission Society was organized on September 8, 1910, in the Swedish Lutheran Church at Berwyn, near Chicago, Ill.

The society sent Rev. L. O. Fossum, of the Norwegian Lutheran Church, and Dr. and Mrs. E. Edmund, of the Augustana Synod, to Soujbulak, Persia. Later

a missionary from Germany and one from Russia were sent out. These, under the leadership of Fossum, established the mission. Fossum also created a written language for the Kurds, in which he produced the following literature: Luther's Small Catechism, a hymn book and liturgy, a Kurdish-English grammar and a translation of the New Testament. The first three books were printed by the society, and the American Bible Society printed and distributed the four Gospels translated by Fossum.

The exigencies of the World War compelled withdrawal from Soujbulak in 1916. In 1919, Dr. Fossum and two others returned to the field, locating for the time being at Erivan, Armenia, at the foot of Mt. Ararat, where Rev. George H. Bachimont, of Alsace, France, representing the society in Hermannsburg, joined them. Prevented by the war from doing any effective missionary work the missionaries entered the service of the Near East Relief at Erivan. Dr. Fossum was district commander of the relief forces until shortly before his death on October 10, 1920. Bachimont and the other missionaries then proceeded to Soujbulak and resumed the work, which again was interrupted on October 7, 1921, when Bachimont was killed during a raid of bandits. Dr. Schalk, who for several years had served as a medical missionary in Turkey, led the missionaries back to Soujbulak and there they resumed the mission work on January 9, 1924. The society now has the following missionaries in this field: one doctor, one pastor, two nurses and two other women missionaries. It employs as native assistants one doctor and one evangelist. In 1924 the income of the society amounted to

$20,199.74. The official orgán of the society is the *Kurdistan Missionary.* The officers of the Board are: President, Rev. Henry Moehling, Jr., Philadelphia, Pa.; Vice-President, Mr. R. H. Carroll, Rochester, N. Y.; Recording Secretary, Rev. H. Mackensen, Southington, Conn.; Executive Secretary and Treasurer, Rev. N. J. Lohre, 425 4th St., So., Minneapolis, Minn.

Lutheran Brethren

E. M. Broen

The Lutheran Brethren synod, organized in 1900, has a total membership of 1400 in twenty-seven congregations, scattered over several western states. At the organization it was decided that a mission in China should be one of the first objectives of the new synod. Mr. and Mrs. R. Kilen sailed for China in 1902. After a year of language study at one of the Swedish Covenant stations, they located in a thickly settled district on both sides of the border-line of the Hupeh and Honan provinces in Central China, containing one walled city, Tsaoyang, and several smaller cities, with a total population of about a million and a half. The mission now has three main stations, twenty out-stations, a total of 500 baptized converts, about 600 children in the mission schools. The mission property is valued at $25,000. The pioneer missionary, Mr. Kilen, died in 1913. His wife has faithfully continued the work and now is teaching a large girls' school in Tsaoyang. In 1924 she was captured by bandits and suffered all kinds of hardships at their hands for three weeks, when she was finally released. Missionary B. A. Hoff was killed during the raids of the bandits and his wife was wounded, but she has

recovered and is continuing as a missionary. The number of missionaries on the field and on furlough is at present fourteen; the annual budget, $15,000.

In 1916 the Brethren Synod sent out two married couples and one single woman missionary to the Sudan in Africa. A large district in French Cameroon, with a population of about a million, has been chosen as its field. Buildings are under construction and a yearly budget of $8,000 will be provided.

Society for Lutheran Missions in Russia

C. J. Sodergren

This society, with headquarters in Minneapolis, is an independent organization consisting of interested members of various Lutheran bodies. It was organized in 1919. In 1921, Rev. C. J. Sodergren, D.D., president of the society, was commissioned to visit Siberia for the purpose of selecting strategic sites for mission stations. He was accompanied by Rev. N. F. Hoijer. They planned to visit Vladivostok and the Amur River, but a severe storm of ten days' duration drove them through Behring Strait and around the northeast corner of Siberia. After arriving at Anadyr they discovered that the war had played such havoc with the shipping that there were no means of transportation beyond this point. Their attention was drawn to the sad spiritual and temporal state of Tchuckchees and Eskimos in these parts, with the result that the society, since that time, has made them the object of its mission work.

A station was established at Nuokan, Siberia, a large Eskimo village, but the missionaries were ordered out by the Russian Bolsheviki and their pro-

visions were confiscated. They then retreated to Little Diomede Island, which belongs to the United States. Under the protection of our government, a Norwegian couple, Nyseter, and Victor Carlsen, of Minneapolis, are at work on the island, ably assisted by Harry Soxie, a native Eskimo, trained at the Lutheran Bible Institute in St. Paul, Minn. Many Eskimos cross in their skin boats or on the ice from Big Diomede Island, a Russian possession three miles distant, and from the Siberian coast some twenty-five miles away. A number of converts have been baptized and are receiving instruction in our Lutheran faith. The missionaries must contend with very severe climatic conditions, the stupidity of the natives, the immorality of the whalers, traders and adventurers, and the language problem.

A small schooner which was used for two years and wrecked three times is no longer seaworthy. A new and larger schooner took its place, but was wrecked just below Teller, the site of the Norwegian Lutheran mission in Alaska. A young prospective worker in the field, Mr. Bohman, was drowned, and our pioneer missionary, Hoijer, died shortly after from exposure. The income of the society in 1924 was $1,420.

Sudan Mission

M. W. Halverson.

The Board of the Sudan Mission consists of fourteen members and eighteen associate members, banded together for the purpose of making the gospel of Jesus Christ known especially among the inhabitants of the Sudan in Africa. For over two years Mr. and Mrs. A.

E. Gunderson and three single women missionaries have been at work in French Cameroon. The headquarters of this society is in Minneapolis. Dr. J. A. O. Stub is president and Rev. M. W. Halverson, of Beloit, Wis., secretary. It is supported entirely by free-will offerings.

NATIONAL LUTHERAN COUNCIL

Foreign Mission Conservation

J. A. Morehead

The World War immediately resulted in many dislocations within the sphere of the Christian Church. The provisions of the Versailles Peace Treaty tended to make some of these changes more or less permanent. By virtue of its very nature the work of foreign missions, extending beyond national borders and connecting the spiritual and moral life of groups within different nations, has been especially at the mercy of the dislocating and destroying power of ruthless war. Not only were communications interrupted and the power of supporting Christian missions by men and money diminished, but the missionary societies in more than one country of Europe were entirely separated from their mission fields, which were left in a dangerously stranded condition. Thus the India, China and Africa missions of the Finnish and German societies found themselves uncared-for and "orphaned."

While the Roman Catholic and Reformed Churches were in like manner affected in their work by the consequences of the war, the Lutheran Churches of Central Europe, which had developed splendid mission ac-

tivity in various foreign fields, saw especially large interests placed in jeopardy. Even amidst the first shock and confusion of the terrible catastrophe of 1914, when missionaries in the foreign fields were interned, an effort was made to give such temporary assistance as was possible to these distressed missions by foreign missions of the same confession in neighboring fields. The friends of foreign missions in America and in the Scandinavian countries of Northern Europe were not insensible to the critical situation. But the discovery of a way for effective action for the preservation of these distressed foreign missions of European societies was no easy problem in view of the impossibility of realizing at first the extent of the catastrophe. Moreover, while every student of Christian missions knew that there were missionary societies of the Lutheran Church in Finland and Germany, which had been cultivating mission fields patiently and prayerfully for years in China, India and Africa, there was in foreign mission circles in America no intimate and complete knowledge of the strength of the native Churches, preaching stations, schools, inner mission institutions, native workers, foreign missionary forces, budgets and other matters necessary to be known for purposes of sound missionary administration.

The first act toward meeting the serious emergency was the appropriation on April 24, 1919, of $1,800 for famine relief among the Lutherans of India. On the same occasion the Foreign Missions Boards of the various bodies participating in the National Lutheran Council were each requested to appoint one representative for the purpose of careful study in conference of the Lutheran foreign mission situation throughout

the world. In consequence of this action, foreign mission conferences were held in Chicago on July 1st and again on July 29th of the year 1919. These foreign mission conferences gave expression to the conviction that the Lutheran Church bodies of America would doubtless feel it to be their duty to assume the control and support of distressed Lutheran foreign missions, and requested the National Lutheran Council to represent the interest of Lutheran foreign missions in general and of the individual Lutheran Foreign Mission Boards in particular before the proper authorities at Washington with the assurance of their willingness to assume responsibility for these distressed missions of European societies in cases where for any reason they were unable to control and support their own work. Thus a beginning in securing an intelligent grasp of the entire problem was made and the first steps in the direction of definite action were taken.

In the organization of the National Lutheran Council a specific field at home and abroad was planned for its service to each body and for the common service of the interests of the Lutheran Church as a whole. Since the Lutheran Church bodies themselves maintain Boards of Foreign Missions, it was understood that the field of foreign mission activity was already occupied by existing machinery of the Churches. Moreover, these boards constitute the trained arm for foreign mission work. Under these circumstances the National Lutheran Council had no call or authorization to enter this field. Happily, in consequence of the request of the National Lutheran Council that "the Foreign Mission Boards of its participating bodies appoint representatives to meet for conference, to

study the entire situation and to try to ascertain the present and future condition of various Lutheran missions affected by the war," the Lutheran Foreign Missions Conference of America was organized. At its meeting in Chicago on January 28, 1920, a constitution was adopted including the provision that any American Lutheran Mission Board subscribing to the constitution and by-laws shall be entitled to membership. By special provision the National Lutheran Council was also granted membership as long as its co-operation in the matter of foreign mission relief should be required. An immediate division of labor was arranged between the Lutheran Foreign Missions Conference of America and the National Lutheran Council. To the former, as a commission of foreign mission experts, was committed the task of studying the conditions and needs of distressed or orphaned foreign missions, the consideration of appeals for aid, the presentation of approved budgets for financial assistance, the procuring of men to serve as missionaries or commissioners to visit isolated mission fields, the necessary administrative oversight. To the National Lutheran Council was committed the responsibility for the representation of the interests of the Lutheran Church in the matter of foreign missions in relation to governments, the Versailles Peace Conference and the European Lutheran missionary societies, whose mission fields were in jeopardy. By agreement it also became the duty of the Council to conduct appeals to the churches for funds for foreign mission relief and to disburse them to the missions placed by recommendation of the Lutheran Foreign Missions Conference upon the budget for each year. It became

the function of the Lutheran Foreign Missions Conference to initiate a plan; that of the National Lutheran Council to serve as executive. With common devotion to the great task of conserving these endangered Lutheran foreign missions to the Church, the Lutheran Foreign Missions Conference and the National Lutheran Council have labored together with remarkable sympathy and harmony. With God's blessing, this simple method of organization has issued in effective action.

The National Lutheran Council pushed promptly with energy the work of representation with a view to the conservation of distressed Lutheran foreign missions in an orderly way in relation to all interested parties. Representations were made through the State Department to the Peace Conference in progress in Paris. A commissioner was sent to the meeting of the Committee of the World Alliance for Promoting International Friendship through the Church at The Hague, September 30 to October 3, 1919, when the following important declaration was made: "Freedom to carry the gospel of Christ to all nations is essential to the life of the Christian Church and is one of the fundamental claims of religious liberty." At this meeting the commissioner of the Council called together representatives of the missionary societies of Denmark, Norway, Sweden, Finland and Germany to counsel in regard to the extent of the foreign mission relief problem and Lutheran forces for its solution. Personal relationships were formed here which have become more and more fruitful through succeeding years. The fact that the Versailles Peace Treaty included a provision to the effect that the properties of

all German missions shall continue to be used for missionary purposes and to be held in trust by Boards of Trustees appointed by the governments under whose jurisdiction the particular mission may come, has proved to be of fundamental importance, especially since the entire article on this subject has been construed to carry the principle that boards or societies of the same confession shall have the first right to occupy temporarily these foreign fields. It was necessary for the National Lutheran Council by correspondence and personal representation to establish sympathetic contacts with the European societies whose foreign mission fields were endangered in consequence of the war. It was also necessary in like manner to establish direct contacts with the mission fields themselves. Colonial governments, trustees or missionaries in charge of Lutheran missions in India, China and Africa, the home societies, and all others concerned must needs be brought to an understanding of the provision of the Peace Treaty, as well as of the principles of the Christian religion involved, in order that the way might be opened for the Lutherans of America to rescue these distressed missions and preserve them to the Church. At a certain critical moment, for example, a cablegram was forwarded to the authorities of the British government in India guaranteeing that the requisite men and money would be provided by the Lutherans of America for the administration and maintenance of the Gossner mission. Similarly necessary negotiations arranging for the support of other Lutheran missions were carried forward to a successful conclusion with the important assistance of the International Missionary Council. When

all questions touching the relationships of distressed missions and their support were settled, there arose the further diplomatic problem of securing action permitting the return of the European societies and their missionaries to the fields which they had founded and developed by the sacrifice of prayer, men and money throughout the years. To fields in Africa and China, German missionaries may now return, and there are reasons to believe that within a few months they may also re-enter their great fields in India.

When, as a result of the study and negotiation indicated above, the facts showing the enormous task of foreign mission conservation were ascertained, it appeared that there were two possible methods of providing for the care of these distressed missions: (1) for individual Foreign Mission Boards to undertake temporarily their control and support; (2) for the National Lutheran Council as an agency of the participating Lutheran Church bodies, on the recommendation of the Lutheran Foreign Missions Conference of America, to undertake the great work of providing for them until the founding societies should be able to resume their control and support.

Under the first plan the field of the Hermannsburg Society in India was taken over promptly for control and support by the Joint Synod of Ohio, that of the Breklum Society in India by the United Lutheran Church, those of the Neuendettelsau and Rhenish Societies in New Guinea by the Iowa Synod, which also gave emergency relief to the Leipsic mission in East Africa. In recent years the Augustana Synod under a special agreement undertook the complete control and support, under the Board of Trustees created by

the government concerned, of the East African field of the Leipsic Society. In the year 1924 the United Lutheran Church in America purchased the North China mission of the Berlin Society. In the years immediately following the war the Church of Sweden Mission assumed responsibility for the India field of the Leipsic Society. The story of the rallying of these individual church bodies for the task of foreign mission conservation with the consequent devotion and sacrifice of their people for the common task is full of inspiration; but the space is not available for the telling of it here at length.

For various reasons it was not possible to place many of these orphaned missions under the temporary care of the mission boards of particular church bodies. It therefore became the responsibility of the Lutherans of America in many church bodies to provide for them through the agency of the National Lutheran Council on the recommendation of their missionary experts functioning through the Lutheran Foreign Missions Conference. The following table indicates that occasionally or regularly the National Lutheran Council has contributed by loans or gifts for the preservation of the distressed missions of nine missionary societies to date, the total amount of $556,879.01.

The chapels, churches, schools and other property of these missions and hundreds of thousands of native Christians by this work of foreign mission relief have been preserved to the cause of Christian missions and to the Lutheran Church. As political and economic conditions render it possible, the Lutheran foreign mission societies of Germany and Finland are gradually resuming the support of their own foreign mis-

sion work. God has richly blessed these efforts of the Lutheran Churches of America to preserve these great outposts of the Lutheran Churches of Europe in non-Christian lands. The task is not yet complete, but God is abundantly able to move the people of His Church to finish the work that He has enabled them thus far to carry on with such abundant success.

MISSIONS	AMOUNTS RECEIVED						
	1920	1921	1922	1923	1924	1925	TOTAL
Berlin Mission—China North China—1920-1924 South China—1920-to date	$13,000.00	$14,000.00	$42,000.00	$27,000.00	$27,000.00	15,000.00 (S. China)	$138,000.00
Breklum Mission—China (1920-July 1st, 1925)	7,255.00	5,152.38	5,610.51	4,875.00	6,875.00	3,187.50	32,455.39
Finnish mission—China (1920-to date)	30,000.00	15,350.00	18,000.00	13,333.33	3,000.00	5,250.00	85,433.33
Finnish Mission—Japan (1920-1921)	2,000.00	4,128.85	.....	.....	.....	.....	6,128.85
Gossner Mission—India (1920-to date)	23,745.05	22,339.79	45,664.8	24,750.00	30,000.00	33,000.00	179,499.73
Hannover Free Church Missionary Society-So. Africa (1923-to date)	.....	.....	.....	1,500.00	1,500.00	1,200.00	4,200.00
Hermannsburg Mission — So. Africa (1920-to date)	5,240.00	32,456.68	12,274.62	17,249.99	17,250.00	17,250.00	101,721.29
Hildesheimer Mission fuer Deutsche Blindenmission—China (1924-to date)	.....	.....	.....	.....	720.00	300.00	1,020.00
Leipsic Mission—East Africa (1922)	.....	.....	7,361.26	.....	.....	.....	7,361.26
Rhenish Mission—China (1920)	1,059.16	.....	.....	.....	.....	.....	1,059.16
	$82,299.21	$93,927.70	$130,911.28	$88,708.32	$85,845.00	$75,187.00	$556,879.01

GRAND TOTAL—$556,879.01.

STATISTICS OF AMERICAN LUTHERAN FOREIGN MISSIONS FOR THE CALENDAR YEAR 1924

Compiled by Rev. George Drach, D.D., for the Lutheran Foreign Missions Conference.

Directory Number	MISSIONS	PROVINCE	Year Established	INCOME			EXPENDITURES					Index Number
				From Living Donors	From Other Sources	Total	Mission Budgets	Special Buildings	Women's Work	Home Base	Total	
I.	DANISH CHURCH					$3,131					$2,756	1
1.	India	Santal	1867									2
II.	DANISH, UNITED											3
2.	American Indians					4,786	$4,786	$3,714			8,551	4
	Japan (co-operating with U. L. C.)											5
III.	FREE CHURCH—LUTHERAN			$38,498	$2,901	41,400					43,530	6
3.	China	Honan	1915									7
4.	Madagascar		1893									8
IV.	IOWA SYNOD			16,416	8,144	24,560	19,511			$4,144	23,656	9
5.	New Guinea	Madang	1887									10
		Finschhafen	1886									11
V.	JOINT OHIO			10,500	65,000	75,500	66,200	4,500	$1,500	3,300	75,500	12
6.	India	Madras	1866									13
VI.	MISSOURI SYNOD					201,279					185,274	14
7.	India	Madras (Travancore)	1893									15
8.	China	Hupeh	1913									16
VII.	NORWEGIAN, BRETHREN			12,000	4,000	16,000	16,000			100	16,100	17
9.	China	Honan-Hupeh	1902									18
10.	Africa	Cameroun	1918									19
VIII.	NORWEGIAN LUTHERAN			310,332	7,266	317,599	385,099	200,000		30,513	615,611	20
11.	Madagascar	Ft. Dauphin	1902									21
12.	China	Honan-Hupeh	1903									22
IX.	ORIENT SOCIETY					20,199					25,771	23
13.	Kurdistan	Soujbulak, Persia	1910									24
X.	SWEDISH, AUGUSTANA					155,533	133,719	5,000		8,577	147,297	25
14.	China	Honan	1911									26
15.	Africa	Tanganyika	1922									27
	India (co-operating with U. L. C.)											28
XI.	UNITED LUTHERAN			879,220	7,175	886,395	470,054	114,693	248,918	43,482	877,149	29
16.	India	Madras	1842									30
17.	Africa	Liberia	1860									31
18.	Japan	Kyushu-Hondo	1893									32
19.	Argentine	Buenos Aires	1908									33
20.	British Guiana	New Amsterdam	1915									34
21.	China	Shantung	1897									35
XII.	WISCONSIN SYNOD											36
22.	American Indians					21,061					18,387	37
XIII.	BUFFALO SYNOD, co-operating with											38
23.	Hanover Free Church	South Africa				2,300					2,300	39
	TOTALS			$1,266,966	$94,486	$1,771,481	$1,095,369	$327,907	$250,418	$90,116	$2,043,862	

Index Number	FOREIGN STAFF				NATIVE STAFF			CHURCH				MEDICAL					PUPILS IN SCHOOL							
	Ordained Men	Unordained Men	Wives	Unmarried Women	Total	Ordained Men	Unordained Men	Women	Total	Communicants	Baptized Christians	Under Instruction for Baptism	Contributions of Native Church	Value Mission Property	Doctors: Men	Doctors: Women	Nurses	Hospitals	Dispensaries	Total Treatments	Theological	College	High	Secondary	Elementary	Total Enrolled	Sunday School	School All Grades	Teachers, All Grades
1																												
2	1		1	1	3																							
3																												
4	1																											
5			1	4	6			4	4	50	12			$8,400												90		
6																												
7	4	1	5	1	11	8	30	8	38	145	190	115	$50	13,500	1		2	1	1	8,200	22	3	28		215	243		7	19
8	7		5	4	16	12	79		91	1,752	2,920	285	550	18,750	1		3	1					35	60	85	205	1,060	42	11
9																												
10																												
11	28	18	33	9	88		346		346	7,235	11,629	9,032	3,250	600,000	1		3	2		50,000		200			5,223	5,423		161	180
12																												
13	10	2	8	4	24	3	309		312	2,032	3,344	284	585	100,000			2	1	1	2,500	14	2	73	567	2,427	3,067	200	112	189
14	20	1	21	4	46	2	190	34	226	886	3,336	2,727	504		1		3	1	2	10,631	7	57	324	778	2,579	3,745		87	207
15	15	1	14	4	37		28	9	37	236	322	179							1	234	10			38	418	466		10	20
16																												
17	7	1	5	4	17		5	3	8	500	500		100	17,000											300				
18																												
19																												
20																												
21	18	2	18	13	51	10	172	9	191	4,183	5,808	410	2,369	156,750			2	1	1	2,500	14	2	73	567	2,427	3,067	200	112	189
22	32	5	39	35	111	8	204	57	269	5,775	8,498	2,420	5,574	229,412	4	1	8	3	3	19,130	49		292	670	5,002	6,013	2,619	60	225
23																												
24	1	1	2	4	8		1		1		2				2		2	1	1	3,695	11				19			31	1
25																													
26	17	4	22	14	57		99	18	117	1,247	185	1,625	911	297,000	3		5	1	2	46,851	1			431	920	1,359		36	33
27	5		4	3	12		100		100	2,772	4,997	372				1	2	1	1	9,255						6,212		20	100
28																													
29																													
30	32	2	34	33	101	47	2867	966	3880	50,615	133,897	20,420	111,000	1,000,000		4	26	5	9	49,000	161	242	788	2058	30,780	34,489	41,463	1037	1600
31	7	5	8	9	29		23	13	36	340	500	250	1,000	60,000	2		3	2	2	5,000		2			500	502	500	8	21
32	15		15	6	36	16	9	18	43	1,600	1,630	360	3,678	699,000															
33	3		2		5	2	2	2	4	231	321	30	1,800	150,000							7		640		300	940	2,000	7	49
34	1		1		2		6	2	8	245	345	10	1,914	51,300								9	49	307	477	845	500	6	31
35	3		3	2	8		64	12	76	871	1,239	177	1,000	185,000			1	1	1	2,000	8			8	100	100	234	7	5
36																									848	856		33	36
37																													
38																													
39																													
	227	43	241	154	668	100	4534	1153	5787	80,687	179,613	38,998	$134,285	$3,586,112	15	6	60	20	25	206,396	360	513	2241	5240	50,513	65,184	52,018	1772	2939

DIRECTORY OF AMERICAN LUTHERAN FOREIGN MISSION BOARDS AND SOCIETIES

1. United Danish Evangelical Lutheran Church in America (1892).
   Chairman of the Japan Committee: Rev. V. W. Bondo, 3319 Washington Avenue, Racine, Wis.
   Official Periodicals: *Boernebladet, Our Lutheran Youth.*
   Fields: Asia-Japan, in co-operation with the United Lutheran Church in America. North America-United States, among North American Indians in Oklahoma.

2. Indian Commission of the Evangelical Lutheran Joint Synod of Wisconsin and other States (1893).
   Secretary: Rev. J. Gauss, Jenera, Ohio.
   Official Periodicals: *Evangelisch Lutherisches Gemeindeblatt, Northwestern Lutheran.*
   Field: United States, Apache Indians.

3. Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio and Other States (1893).
   General Secretary: Rev. Frederick Brand, 3316 South Jefferson Avenue, St. Louis, Mo.
   Official Periodicals: *Der Lutheraner, Lutheran Witness.*
   Fields: Asia-China, Hupeh. India, Madras.

4. Board of Home Missions in Foreign Countries of the Evangelical Lutheran Synod of Missouri, Ohio and Other States (1908).
   Chairman: Rev. E. G. Jehn, 3650 South Honore Street, Chicago, Ill.

Correspondent for South America: Rev. August Burgdorf, 2546 Cortez Street, Chicago, Ill.

Field: South America, Brazil. Also work in Argentina, Australia and Europe.

5. Board of Indian Missions of the Evangelical Lutheran Synod of Missouri, Ohio and Other States.

Secretary: Rev. George F. Fierke, Box 171, Wittenberg, Wis.

Field: United States, North American Indians.

6. Lutheran Board of Missions of the Lutheran Free Church (1893).

Secretary: Rev. Johan Mattson, Augsburg Seminary, Minneapolis, Minn.

Official Periodicals: *Folkebladet, Lutheran Free Church Messenger.*

Fields: Asia—China, Honan. Africa—Madagascar.

Women's Missionary Federation of the Lutheran Free Church (1916).

Office: 1511 East Thirty-fifth Street, Minneapolis, Minn.

7. Board of Missions of the Church of the Lutheran Brethren (1905).

Secretary: Rev. E. H. Gunhus, 2422 Thirty-fifth Avenue, South, Minneapolis, Minn.

Official Periodical: *Broderbaandet.*

Fields: Asia—China, Honan and Hupeh. Africa—French Sudan, Nigeria.

8 Inter-synodical Evangelical Lutheran Orient Mission Society (1910).

Executive Secretary: Rev. N. J. Lohre, 425 4th St. So., Minneapolis, Minn.

Official Periodical: *Kurdistan Missionary.*

9. Board of Foreign Mission of the Evangelical Lutheran Joint Synod of Ohio and Other States (1912).

Secretary: Rev. J. H. Schneider, 383 Thurman Avenue, Columbus, Ohio.

Official Periodicals: *Kirchenzeitung, Lutheran Youth, The Lutheran Standard.*

Field: India, Madras Presidency.

10. Board of Foreign Missions of the Evangelical Lutheran Synod of Iowa and Other States (1917).

Secretary: Rev. W. Kraushaar, Aberdeen, S. D.

Official Periodicals: *Lutheran Missionary, Die Missionsstunde.*

Field: Australia—Melanesia (New Guinea).

Mission Auxiliary

Secretary: Rev. J. G. Baermann, Palmer, Ia.

11. Board of Foreign Missions of the Norwegian Lutheran Church of America (1917).

Secretaries: Rev. J. R. Birkelund, M. D., and Rev. M. Saterlie, 425 South Fourth Street, Minneapolis, Minn.

Official Periodicals: *Lutheran Church Herald, Lutheraneren.*

Fields: Asia—China, Honan, Hupeh, Shantung. Africa—Union of South Africa (Natal), Madagascar.

Women's Missionary Federation of the Norwegian Lutheran Church of America (1917).

Corresponding Secretary: Mrs. Edward Johnson, 120 Van Brunt Street, Mankato, Minn.

12. Board of Home Missions and Church Extension of the Norwegian Lutheran Church of America (1917).

Executive Secretary: Rev. C. S. B. Hoel, 425 Fourth Street, South, Minneapolis, Minn.

Fields: Alaska, North American Indians and Eskimos. United States, North American Indians.

13. Board of Foreign Missions of the United Lutheran Church in America (1918).

General Secretaries: Rev. George Drach, D.D., and Rev. Luther B. Wolf, D.D.

Office: 18 East Mount Vernon Place, Baltimore, Md.
Official Periodicals: *The Foreign Missionary, Der Missionsbote, The Lutheran, Lutherischer Herold.*
Fields: Asia—Japan; India, Madras Presidency; China, Shantung. Africa—Liberia. South America—British Guiana, Argentina.
Women's Missionary Society of the United Lutheran Church in America (1920).
Executive Secretary: Miss Amelia D. Kemp, 1228 Fulton Building, Pittsburgh, Pa.
Official Periodical: *Lutheran Woman's Work.*

14. Society for Lutheran Missions in Russia (1919).
Secretary: Rev. J. G. Hultkrans, 2449 Fremont Avenue, North, Minneapolis, Minn.
Field: Alaska, Little Diomede Island.

15. Board of Foreign Missions of the Augustana Synod (1923).
Secretary: Rev. A. F. Almer, D.D., Bethesda Hospital, Ninth and Wacouta Streets, St. Paul, Minn.
Field Secretary: Rev. Fred W. Wyman, 4627 Stevens Avenue, South, Minneapolis, Minn.
Periodical: *The Augustana Foreign Missionary.*
Fields: Asia—China, Honan, Hupeh. Africa—Tanganyika Territory. India in co-operation with United Lutheran Church.
Women's Missionary Society of the Augustana Synod
Executive Secretary: Miss Alice Johnson, 1247 East Forty-sixth Street, Chicago, Ill.
Periodical: *Missions Tiding.*

16. Board of Indian Missions of the Evangelical Lutheran Church of America—Eilsen's Synod.
Chairman: Mr. N. T. Peterson, Taylor, Wis.
Official Periodical: *Den Kristelige Laegmand.*
Field: United States, American Indians.

17. Santal Mission American Committee (1891).
Secretary: Rev. Prof. J. H. Blegen, Augsburg Seminary, Minneapolis, Minn.

Official Periodical: *Santalmissionaeren.*
Field: Asia—India.

18. Sudan Mission.
Corresponding Secretary: Rev. M. W. Halverson, Beloit, Wis.
Field: Equatorial Africa, French Cameroon.

19. The National Lutheran Council (1918). Has furnished funds for the preservation of European Lutheran foreign missions.
Executive Director: Rev. J. A. Morehead, D.D., 437 Fifth Avenue, New York City.

20. The Lutheran Foreign Missions Conference of America (1919).
Annual meeting of representatives of American Lutheran Foreign Mission Boards on the first Wednesday of February.
Officers: President, Rev. G. A. Brandelle, D.D.; Vice-President, Rev. Johan Mattson; Secretary, Rev. George Drach D.D.; Treasurer, Rev. J. H. Schneider.

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The Lutheran Pioneer, monthly, Missouri Synod.
The Kurdistan Missionary, monthly, Orient Mission Society.
The Augustana Foreign Missionary, monthly, Augustana Synod.

GERMAN:

Der Missionsbote, monthly, United Lutheran Church.
Die Missionsstunde, monthly, Synod of Iowa.

SWEDISH:

Kina Missionaren, monthly, Augustana Synod.
Missions Tiding, monthly, Augustana Women's Missionary Society.
The Augustana Foreign Missionary, monthly, Augustana Synod.

NORWEGIAN:

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AMERICAN LUTHERAN FOREIGN MISSION FIELDS

The American Lutheran mission fields are indicated by dotted circles to which dotted lines have been drawn from the home base in America. The fields are:
India: United Lutheran Church, Joint Synod of Ohio, Missouri Synod, Santal Society.
China: United Lutheran Church (Shantung), Norwegian Church (Honan), Augustana Synod (Honan), Free Church (Honan), Lutheran Brethren (Hupeh), Missouri Synod (Hupeh, Szechwan).
Africa: United Lutheran Church (Liberia), Norwegian Church (Zululand), Augustana Synod (Tanganyika), Lutheran Brethren (French Cameroon).
Madagascar: Norwegian Church, Lutheran Free Church.
New Guinea: Synod of Iowa.
Kurdistan: Orient Mission Society.
Siberia: Society for Lutheran Missions in Russia.
Japan: United Lutheran Church.
South America: United Lutheran Church (British Guiana and Argentina).

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